UNIVERSITY EDUCATION IN INDIA

PAST AND PRESENT

ANATHNATH BASU

TEACHERS' TRAINING DEPARTMENT
CALCUTTA UNIVERSITY



THE BOOK EMPORIUM LTD.

Supply of Paper arranged through courtesy of Mr. P. K. Sinha of Messrs. Bengal Paper Mil Co. Ltd., to whom the Publishers' thanks are due.

August 1944

Printed by Ajit Kumar Bose, at SAKTI PRESS, 27-8B, Hari Ghosh Street, Calcutta, and published by B. N. Ghosh for THE BOOK EMPORIUM Ltd. 22/1, Cornwallis Street, Calcutta.

To

Dr. Syamaprasad Mookerjee

in token of

deep regard and esteem

PREFACE

In the following pages I have tried to present a bird's-eye view of the development of university education in this country. It has not been my intention to give here a full and detailed history of university education or of the universities of India from the earliest times to the present day, for within the short compass of an essay of this type it would have been impossible to do so. My main purpose has been to survey specially the growth of modern Indian universities and also to study some of their major problems. I had to preface my survey with a brief description of the universities of ancient India in order to trace the development of the university idea in this country through the centuries and also to get a proper background for the study of our present-day problems. With regard to these problems, too, it would be seen that I have not attempted any elaborate and detailed discussion. All that I have done is to indicate what, in my opinion, are some of the more fundamental problems and to suggest remedies for them.

A word or two to explain the general scheme of the essay may not be out of place. The first chapter deals with ancient and mediaeval Indian universities, a description of which provides us, as I have just observed, with an appropriate background for our study. The second chapter tells the story of the origin of the present system of university education in its early

years. The third chapter brings the story up to the end of the nineteenth century. The fourth chapter records the history of the first phase of university reform in this country. It is followed by a short chapter on the changing socio-political background in which I have tried to trace some of the influences which were at work and which affected the universities in no small measure. The sixth chapter deals with the new educational policy which was laid down in 1913 and which guided the future course of university education in this country, to a large extent. In the seventh chapter will be found a description of the Calcutta University Commission and their findings. It is well known that the Calcutta University Commission influenced greatly the development not only of university education but also of secondary education in our country. In the eighth chapter are summarised the post-war developments, events which took place in the last twentyfive years. The ninth chapter is in the nature of a resume, and it describes briefly the present position of university education in India. The final chapter is devoted to what may be considered some of the major problems of Indian university education. In the appendices, of which there are five, I have given extracts from important official documents relating to university education. As these documents are not always and easily accessible I felt that they might be usefully included here.

In concluding I have to acknowledge my indebted-

ness to many writers on the subject and also to various official publications on which I have freely drawn for facts and materials. I am specially indebted to an article on the Universities of India in the Year Book of Education, 1935, by the late Principal P. Seshadri, and also to the Handbook on Indian Universities published by the Inter-University Board of India. I am grateful to Mr. Priyaranjan Sen, Mr. Sarat Chandra Dutta, Prof. Provash Chandra Ghosh and specially Prof. Amarendra Prasad Mitra, all of whom have helped me greatly and in various ways. I have also to thank Mr. Taponath Chakravarty for his help in reading through certain portions of the manuscript. Finally, I thank my publisher Mr. Birendranath Ghosh of The Book Emporium Ltd., who undertook the publication of the book and saw it through the press in the midst of many difficulties.

Teachers' Training Department
Calcutta University
20th May, 1944

A. N. BASU.

CONTENTS

UNIVERSITY EDUCATION IN INDIA

PAST AND PRESENT

CHAPTER I

Ancient and Mediaeval Universities

Universities are important institutions in our national life and their story represents the main stream of intellectual activities of modern India. The first university of the modern type was founded in this country in the year 1857 ; but the history of universities in India dates back to the days of antiquity. Nothing is known about the educational conditions before the advent of the Aryans, so we cannot definitely say whether there were institutions similar to the modern universities, in those days ; but there is ample evidence to show that the ancient Aryans had a well developed system of higher education and that the institutions which imparted such education are comparable to some extent to the colleges and universities of to-day.

The characteristic educational institution of the

ancient period was the Gurukula.* The Gurukulas catered for the intellectual and educational needs of the ancient Indian people. They imparted a type of education of a standard not unlike that in the colleges in our times. There the students studied the Vedas, the rituals, literature, astronomy, medicine and other subjects†. The curriculum that was followed in these Ashramas was wide enough and it embraced all the fields of intellectual activity including such subjects as archery and principles of warfare. It is to be noted here that though religion occupied a large place in the curriculum, it was by no means the only subject for study. In the Upanishadic and Brahmanic literature we find descriptions of many such institutions. With the help of these descriptions it is possible to build up a fairly accurate picture of the life and activities of the pupils and teachers in the Gurukulas of ancient India.

While the Gurukulas imparted something in the nature of collegiate education, the Parishads may be said to have served as the universities of those days. These Parishads were originally assemblies of learned Brahmins who decided all points connected with Brahmanic religion and learning. The organisation of such

* At an earlier period Gurukulas were known as Acharyakulas. However, a common appellation for them was Ashrama.

† Such studies were not confined only to men ; there are references also of girls partaking of the education imparted in the educational institutions of those days. In the earliest period they were even allowed to study the Vedas, though at a later period they were debarred from doing so.

Parishads is described by Gautama, Vasistha and other authorities, In some respects these Parishads were like judicial assemblies or ecclesiastical synods ; but in other respects they corresponded to the associations of teachers in middle ages in Europe which later on developed into universities. These Parishads were also composed entirely of teachers and renowned scholars in different branches of learning. So the different "faculties" were represented on them and they were considered competent to pronounce judgment on the attainments of students who approached them for recognition. In the Brihadaranyaka Upanishad we find reference to Svetaketu approaching the Parishad at Panchala for recognition. In later times it became customary for teachers to present their pupils formally before these Parishads. As settlements of learned Brahmins the Parishads gradually came to have students attached to them who would join them for purposes of study for which there was plenty of facilities. Thus the Parishads formed the nucleus of something corresponding to modern universities. In the Buddhist period they actually developed into universities in the mediaeval European sense of the word.*

"The word "university" is simply an English translation of the Latin word *universitas*, which meant, generally, any community or corporation in its collective aspect. *Universitas* was applicable to any juristic entity or organisation of persons with a corporate character i.e., a juristic person with the rights of such. The word literally meant "the whole of you" and could be, and was, applied to organised groups of specific persons for very different specific

The ancient Vedic and Brahmanic literature is replete with references to many such concourses of teachers and pupils as we have here mentioned. From the earliest Vedic times places like Kuru, Panchala, Videha, Matsya, Ushinara and Takshashila were famous seats of learning, In the Brihadaranyaka and other Upanishads we find descriptions of the Parishads set up in some of these places. During the period of the Mahabharata, Naimisharanya was famous for its gathering of teachers and pupils. In the 7th century B. C.,

purposes. As at first applied to a corporate group of persons organised for teaching or the higher learning, it was always further defined e.g. *universitas magistrorum, universitas scholarium aut discipulorum.* Such a *universitas* had no reference to the range of studies—i.e. it was not a group to study everything, but a group of *persons* with a certain character and definable legal rights and liabilities. * * * Gradually the term *universitas* came to be reserved exclusively to either of teachers or of scholars, and by the end of the fourteenth century if you spoke of a *universitas* you meant such an academic group, located in a particular place, where corporate character, powers and privileges in connection with the higher learning, studies and teachings had been recognised by ecclesiastical and civil authority. * * * The origin of the earliest universities can be found in a group of students who gathered round a famous teacher or teachers at a particular centre. The group gradually organised itself as a combination to protect its members, determine the rights of admission to the teaching, and maintain certain standards of study and performance. Recognition from civil or ecclesiastical authority slowly followed ; otherwise there was nothing to prevent the group from migrating to another or more favourable centre."

Sir C. Grant Robertson : *The British Universities*, pp. 7 ff

Takshashila had attained pre-eminence as a university centre where students gathered from such distant places as Rajagriha and Benares.

It is interesting to note in this connection that the curriculum at Takshashila included not only the Vedas and the subsidiary subjects but also professional subjects (Silpas) like medicine, surgery, archery and military arts. The famous Panini was a student of Takshashila and Jeevaka, the renowned court physician of Bimbisara, had received his education in the university of Takshashila. Takshashila maintained its position as a centre of learning down to the times of the Kushana emperors in the middle of the third century A. D. There is a tradition which connects Kautilya with Takshashila.

Benares had been another famous educational centre ; but it did not attain pre-eminence till the middle ages, though in the days of the Buddha it was probably a renowned centre of learning in Eastern India. In this connection it may be mentioned that places like Benares and Kanchi which have been famed far and wide for their educational activities. developed as such owing to their having been places of pilgrimage. From time immemorial these holy places have been centres of religious and spiritual activities and they have attracted hundreds of pious Brahmins and scholars from all parts of the country. Their transition into centres of learning was thus easy and natural. Similarly the capital cities of ancient kingdoms and some big commercial towns also developed into centres of higher education.

Takshashila and Videha are instances to the point. There were also educational institutions connected with temples and Maths. Numerous instances of such institutions exist even to these days.

During the Buddhist period the Brahmanic traditions of higher education were not only maintained but also extended. The Buddha had strictly enjoined upon his followers the need for the education of the Bhikshus and Bhikshunis who were recruited from all ranks of society. The doctrines of Buddhism democratised society, religion and education; and the portals of the sacred Samgha were thrown open to all alike irrespective of caste or wealth or sex. The organisation of Viharas or Samgharamas was part and parcel of Buddhism. They were assemblies of Buddhist monks and nuns who resorted to them for purposes of meditation and study. Thus the Viharas gradually and naturally developed into centres of learning. They were not only confined to the Bhikshus and Bhikshunis, but they attracted the Buddhist laity as well. Thus the Viharas of the Buddhist period became the prototypes of the Gurukulas of the earlier period. The Gurukulas continued their existence and received the patronage of the orthodox community; but as the religion of the Buddha spread far and wide, the Viharas became more and more numerous, and they supplanted the Gurukulas to some extent. The whole country was studded with them and they catered for the education of all sections of the people who came under the influence of Buddhism.

The democratic character of Buddhist education and of the Viharas has already been noted. In another respect the Viharas introduced a new element in the field of education which brings out their similarity to modern institutions more prominently. The Brahmanic Gurukulas were single-teacher institutions. Aryan education depended for its extension mainly on the activities of individual teachers. If we leave out the Parishads which were never numerous, there was no corporate educational orgasnisation. As far as the Gurukulas were concerned, they were originally tribal educational organisations catering to the educational needs of the comparatively small groups. Each Gurukula had its own Acharya who was solely responsible for the education of his pupils. If the pupil wanted to study a subject which his Acharya could not or did not teach, he would migrate to another Gurukula. The Buddhist Viharas, on the other hand, for the first time in the history of education in India, provided a sort of corporate eductional organisation. Each Vihara was an assembly of teachers. Thus it could organise education on a wider and a more liberal basis. In this respect they are more akin to the modern colleges than the Gurukulas. Some of these Viharas were more than colleges; in the number of students and teachers and the subjects studied they resembled the universities of our times.

Another characteristic feature of Buddhist education deserves special reference. As Buddhism spread beyond the boundaries of India to Central Asia, Tibet, China

and other countries, it was gradually transformed from a national religion to an international religion. Buddhist centres of learning also, as a result, underwent a process of transformation. The more important Buddhist universities attracted students not only from different parts of India but from other countries as well. They came from distant Ceylon, Central Asia and China, and gathered in these famous centres of learning to listen to and study under some of the most renowned teachers of Buddhism. Their long, toilsome and dangerous journeys would hardly have been undertaken unless the fame of these teachers and these centres of learning had reached these far off places. Thus it is that for the first time in our history the religion of the Buddha created some international intellectual centres in this country.

We get a valuable and interesting picture of Buddhist education from the Jatakas and other books in the Buddhist literature. Some of the Chinese travellers who visited India during the heyday of Buddhism in the fifth and seventh centuries have also left valuable records on the state of Buddhist education in those days. Among them the names of Fa-Hien, Hieun-Tsang and I-Tsing are well known. The more famous among the Buddhist educational centres, which were scattered all over the country, were the universities of Purushapura (modern Peshawar), Takshashila (in the Punjab), Jayendra Vihara (in Kashmir), Nalanda (in Bihar), Vikramashila, Jagaddala and Odantapuri (in Bengal), Tamralipti (in Bengal), Kanchipura (in

Madras), Valabhi (in modern Kathiawad) and other places. I-Tsing, Hieun-Tsang and others give descriptions of some of these places. But of all these famous seats of Buddhist learning the most famous was the Mahavihara of Nalanda. I-Tsing who lived and studied there for ten long years has left a detailed description of this greatest university of the mediaeval world. At the height of its glory Nalanda had a thousand teachers and ten thousand scholars who came from all parts of the Buddhist world, from China to Gandhara, from Tokhara (Central Asia) to Kanyakumarika. Hieun-Tsang mentions, "Hence foreign students come to the establishment to put an end to their doubts and then become celebreted ; and those who stole the name (of Nalanda) were all treated with respect wherever they went". * Some of the most famous Buddhist scholars taught there. Dharmapala, Dipankara, Jinamitra, Shilabhadra, Prabhakaramati and others were connected with the University of Nalanda. It is intersting to note that the curriculum at Nalanda included not only the Buddhist scriptures but also the Vedas, and the Brahmanic literature, grammar, logic, medicine and other subjects. The standard of admission to Nalanda was very stiff. A candidate had to satisfy the Dvarapala (lit. gatekeeper) before he was admitted and some of the Dvarpalas were famous Buddhist scholars. It must have been indeed difficult to satisfy them and to gain entrance into the

* T. Watters, *On Yuan Chuwang's Travels in India.* Vol II, p 165.

University. Only those who were well versed in ancient and modern learning could pass the entrance test and be admitted within the portals of Nalanda. It is also interesting to note the presence of a magnificent library in the heart of the University.

Nalanda retained its fame for scholarship till its destruction in the hands of the Turkish invaders in the 13th century; and to this day the vast ruins of this great mediaeval university of India bear testimony to its vanished glory and magnificence. The University of Vikramashila too met with a similar fate in the hands of these invaders.

With the decline of Buddhism in the tenth and eleventh centuries there was a revival of Hinduism. In the meantime some of the old seats of Hindu learning had disappeared. Those which remained received a new lease of life and new ones were established. In this period some the temples attained pre-eminence as centres of learning. The temples of Salotgi (in Bijapur), Ennayiram (in Arcot) and. Tirumukkudal (in Chingleput) in the South had colleges attached to them where taught some of the most renowned teachers of those days. The Maths also developed educational activities. In fact every Brahmin colony served as a centre of higher education. This period also witnessed the emergence of Benares, Nadia and Mithila as famous university centres. Reference has already been made to Benares which has maintained its intellectual traditions and which is still the most famous seat of

Brahmanic learning in India. The glory of Navadvip and Mithila is now on the wane, but in the middle ages down to the nineteenth century their fame had attracted scholars from all parts of the country. The Tols and Chatuspathis of Nadia were famous all over India. Ward has left an interesting picture of those Tols in the early years of the nineteenth century* when he reports the existence at Nadia of about 30 Tols with about eight hundred scholars; but he saw these Tols when they had started on their career of decline. In the heyday of Nadia the number of Tols and their scholars must have been great. Nadia specialised in the study of Nyaya, specially Navyanyaya; but there were teachers who taught Smriti, Kavya, Alamkara and other subjects. The intellectual traditions of Nadia have not altogether vanished; there are still some Tols where Brahmin teachers have been valiantly trying to keep the torch of ancient Hindu learning buring.

The Mohammedan conquest of India and gradual establishment of the Mohammedan power gave a setback to Hindu learning. In the early centuries of Mohammedan rule many centres of indigenous learning were destroyed. But as the Mohammedan power gradually consolidated itself and empires and kingdoms were founded Mohammedan educational institutions came to be founded under the patronage of the Mohammedan rulers and princes. Some of them even extended their

* W. Ward, *A View of the History, Literature and Mythology of the Hindoos*, pp 123 ff.

patronage to Hindu learning. During the Mohammedan rule various educational centres sprang up where scholars famous for their erudition in Mohammedan culture and learning lived and taught.* The more important seats of Mohammedan power had their Madrasahs or colleges. The Madrasahs of Delhi, Agra, Lucknow, Rampur, Ajmer, and Patna were famous as seats of Mohammedan learning; Jaunpar in U. P. was a well known educational centre. The college at Bidar in the South also attained prominence in the fifteenth century. There were also many colleges attached to the more famous of the mosques and tombs* which have served as educational centres even from the earliest period of Mohammedan history.

During the eighteenth and nineteenth centuries, however, owing to the unsettled political conditions in the country all these centres of learning, whether Hindu or Mohammedan, were fast declining. It was at this stage of Indian history that the British came to this country at first as merchants and traders and then they gradually increased their sphere of influence to become ultimately the masters of India. Here begins the modern period of Indian education. Before, however, we begin discussing the development of university education in this period, it would not be out of place to mention some common characteristics of the university centres in the previous periods of Indian history.

* As for example, the Madrasah attached to the tomb of Ghias-uddin at Delhi.

The first essential feature of these institutions, whether Aryan, Buddhist or Mohammedan, was their residential character. Living in close intellectual and spiritual communion with the teachers and professors was considered in those days to be a *sine qua non* of higher education. Such close communion between the teacher and the taught made it possible for the development of a characteristic relationship between the teachers and their pupils which is perhaps unique in the history of education. Then again, higher education in those days was free. The different centres of learning received patronage of the princes and the rich people and most of them were richly and handsomely endowed. Charity in the cause of education was looked upon as a pious thing, and as such charity was plentiful, there was no occasion for charging fees from the students. And not only was tuition free but the scholars were even provided with free board and lodging. In universities like Nalanda with thousands of students it can be well imagined what it must have meant. This was indeed the most remarkable feature of ancient Indian higher education.

CHAPTER II

Modern Period : The Beginnings of a New System

The modern period opens with a complete dislocation of the organisation for all types of education including higher education. In the early years of British rule the State was absolutely indifferent to the cause of education of the people ; but there were others who were interested in education and education of a new type. They were the missionaries and some private individuals like Rammohan Ray and David Hare. They wanted to introduce the western system of education and it was mainly through their efforts that western education was first introduced in this country. The seed they sowed in the early years of the last century has gradually grown into a mighty tree which has spread its branches far and wide.

The new education that the missionaries and men like Rammohan and Hare introduced ultimately received official patronage and finally the State took up its cause. Under its fostering care western education rapidly progressed and came to be firmly established, so much so, that modern Indian education has come to mean this western system of education as found to-day in this country. The old indigenous system has almost disappeared and very little of it remains to-day. But official

patronage did not come till 1835; and as has already been noted, in the early years the spread of western education was mainly due to the energies of private individuals. It is perhaps necessary to mention here the foundation of the Calcutta Madrasah in 1781 and the Benares Sanskrit College in 1791. These two institutions were founded avowedly for giving encouragement to the study of oriental languages, literatures and laws but really for training Hindu and Mohammedan legal assistants to English judges. Even then, they were founded by individual officers of the Company and the Company as such was not responsible for them. In fact the Company at first did not have any educational policy of its own. Later on, this indifference gave place to the policy of encouraging oriental classical learning. In that period the Government were definitely antagonistic to the idea of introducing the western system of education which was being espoused by the missionaries and men like Rammohan Ray. The result of the Government's policy was the foundation of a few more institutions of higher oriental learning. The Poona College was founded in 1821 as a substitute for the yearly presents to the Brahmins which it was the duty of the English, inherited from the Maratha Government, to make. The Calcutta Sanskrit College was founded in 1824. Some years later an oriental college was opened in Delhi. These institutions for oriental learning remained for a long time outside the pale of the modern universities and as such their history is not important for our purpose. Regarding individual efforts for the

spread of the western system of education in this country one fact is worthy of note. While the missionaries were at first interested in primary education David Hare, Rammohan Ray and others were interested in education of a higher grade. Their efforts culminated in founding in 1817, the Mahavidyalaya (the Hindu Collage), the first college of the modern type in Asia. Soon the missionaries also founded a college at Serampore. But the progress of higher western education was slow till in 1835 Lord William Bentinck definitely committed the Government to a policy of encouraging this new system. Thereafter, the pace became more rapid and between 1835 and 1854. a number of colleges were founded in different parts of the country. The popularity of these colleges and of the system of education that was imparted in them can be gauged from the fact that when the Hooghly College was opened in 1836, 1200 names were enrolled on the first three days. Some of these institutions were founded by the Government; others owed their origin to public subscriptions which came in liberal measures. When the Elphinstone College was founded in 1827 to commemorate the services of a noble officer of the Government whose wise educational policy received approval of the people, more than two lakhs of rupees were subscribed by the people of Bombay.

Besides these arts colleges a few professional institutions were also founded in this period. Calcutta Medical College was established in 1835. Bombay had its Grant

Medical College in 1854 and a school of Engineering had been in extence there for some year past.

In Madras there was an institution curiously styled as "Madras University", But it was in reality only a high school. In 1852 it developed into the Madras Presidency College. Like Bengal both Madras and Bombay had a number of colleges founded by the Christian missions.

But though collegiate education progressed steadily there was yet no idea of founding a university to co-ordinate the activities in the field of higher education.

The first proposal for founding a university of the modern type was made in 1845. The proposal has an interesting history.

Pursuant to the Government policy of encouraging western education, Lord Hardinge in 1844 promulgated a Resolution in which he laid down that thenceforth employment in public services would. by preference, be given to those who would complete their education in the new type of institutions imparting English education. The Council of Education would prepare an annual list of such students and forward them to different offices of the Government. As a corollary to this resolution the Council of Education from 1845 began to hold annual examination. Thus was instituted what might be called the first Public Services Examination in this country.* The missionaries, however, raised a hue

N. C. Sinha, *First Public Service Examination*, in the Proceedings of the Indian History Congress, Calcutta, pp. 1461 ff.

2

and cry against the institution of the examination. They maintained that the manner in which the examinations were being conducted and the selection of the subjects prescribed for the examination were prejudicial to the interests of the missionary institutions. So they completely dissociated themselves from these examinations. They even went so far as to question the honesty and competence of the officers of the Government who conducted these examinations. It was to meet these objections to the governmental examination that the Council of Education proposed, in 1845, the foundation of a "central university" in Calcutta.

The proposal was contained in the following letter addressed by Dr. Mouat, Secretary to the Council of Education.

"The present advanced state of education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils, both in public and private institutions, renders it not only expedient and advisable, but a matter of strict justice and necessity, to confer upon them some mark of distinction, by which they may be recognized as persons of liberal education and enlightened minds, capable from the literary and scientific training they have undergone, of entering at once upon the active duties of life; of commencing the practical persuit of the learned professions, including in this description the business of instructing the rising generation; of holding the higher offices under Government

open to natives. after due official qualifications ; or of taking the rank in society accorded in Europe to all members and graduates of the universities.

"The only means of accomplishing this great object is by the establishment of a central university, armed with the power of granting degrees in arts, science. law, medicine and civil engineering, incorporated by a special Act of the Legislative Council of India, and endowed with the privileges enjoyed by all chartered universities in Great Britain and Ireland.

After carefully studying the laws and constitutions of the Universities of Oxford and Cambridge, with those of the recently established University of London, the latter alone appears adapted to the wants of the native community.

"This University was incorporated by Royal Charter, dated the 5th December, the first year the reign of Queen Victoria under a writ of Privy Seal, constituting the persons named. a Chancellor, a Vice-Chancellor and Fellows, one body politic and corporate, by the name of the "University of London". In this charter are defined the mode of appointing and electing the officers above-mentioned, their constituting the Senate of the University, with the power of granting degrees in arts, science, medicine, etc.

"Upon a similar plan, and for the same objects, it is proposed that the University of Calcutta shall consist of

a Chancellor, a Vice-Chancellor, and Fellows, as follows :—

* * *

"The above is a rough outline of a plan, the carrying out of which would form one of the most important eras in the history of education in India. It would open the paths of honour and distinction alike to every class and every institution : would encourage a high standard of qualification throughout the Presidency, by bestowing justly earned rewards upon those who had spent years in the acquisition of knowledge, and rendering their literary honours a source of employment as well as of social distinction. It would remove most of the objections urged against the existing system of examination of candidates for public employment, without lowering the standard of information required ; would in a very few years produce a body of native public servants superior in character, attainments and efficiency to any of their predecessors.

"It would encourage the cultivation of the arts and sciences, and call into existence a class of native architects, engineers, surveyors and educated landholders, whose influence would rapidly and certainly diffuse a test for the more refined and intellectual pleasures and pursuits of the West, to the gradual extinction of the enervating and degrading superstitions of the East. Increased facilities of intercourse, by means of railroads, with the interior of the country, the North-West Provinces, and with Europe, would cause these influences

to radiate from the centre of civilization, with a velocity heretofore unknown in India, and, in fact, would be attended with all the advantages that have been recorded in history to have followed a judicious, enlightened, extended and sound system of education, encouraged by suitable rewards and distinctions.

"The adoption of the plan would only be attended with a very trifling expense to Government in the commencement; for in the course of few years the proceeds of the 'Fee Fund' would be more than sufficient to defray every expense attendant upon the university.

"It would raise the character and importance of the whole Education Department in public estimation, and ultimately place the educated natives of this great empire upon a level with those of the western world.

"That the time for such a measure has arrived is fully proved by the standard of excellence attained in the senior scholarship examinations of the Council of Education,* and the creditable skill and proficiency exihibited by the graduates of the Medical College, whose examinations in extent and difficulty, are much greater than those of any of the Colleges of Surgeons in Great Britain, and, in a purely professional point of view,

*Fully equal in extent to the Bachelor's examination of Oxford, Cambridge and Dublin ; and much more so than that of the Bachelier-es-Letters of the Sorbonne in Paris.

nearly on a par with those required from the medical graduates of most British universities."

Council of Education Fred. J. MOUAT, M.D.
25th October,
1845. Secretary.

It is interesting to note in the above plan that London University was to be accepted as the model for Indian universities. Further, Indian universities were to be self-supporting, depending on the "fee fund."

However, nothing came out of this first proposal. For, the Board of Directors were averse to the idea of establishing universities in this country and they turned down the proposal as being premature.

In 1852 the Hon. Mr. C. H. Cameron, a past President of the Council of Education submitted a memorial to Parliament in which he prayed for the establishment of a univesitity, as native education was sufficiently advanced for the creation of such an institution. When in 1852-3 the Lord's Committee reviewed the state of affairs of the East India Company, prior to the renewal of its charter, it examined a large number of witnesses on the question of the progress of education in the domains under the East India Company. Some of these witnesses pleaded for the creation of universities in this country and thus supported the proposal made by Cameron.

The renewal of the charter was the occasion for the restatement of the educational policy of the Government

in the shape of the great education despatch of 1854 by Sir Charles Wood. This despatch determined the whole subsequent course of Indian educational development and, for the first time, outlined a scheme for university education for India. On the assumption of the governance of the country by the Crown in 1857 another despatch on education was issued by Lord Stanley the first Secretary of State for India, in 1859. It reiterated and confirmed Wood's despatch in all matters with a single exception as to the course to be adopted for promoting elementary education. In the matter of university education there was no new suggestion, so the the despatch of 1859 has no significance for our purpose.*

Briefly the scheme as outlined in the despatch of 1854† was as follows :—

Universities were to be founded in Calcutta, Bombay and Madras on the model of London University. The main function of the universities would be to confer degrees upon persons who would pass the examinations to be held for that purpose. Institutions were to be "affiliated" by the universities, where candidates for university examinations could pursue regular courses of

By the time Stanley's despatch was issued the universities had been, as we shall presently see, in existence for two years ; and so he took the opportunity to review their working and expressed his entire satisfaction with the way they were being run.

† See Appendix A for the sections of the Despatch dealing with university education.

studies. The examination for the degree would not include any subjects connected with religious belief; but denominational institutions would not be debarred from sending candidates for the university examination provided they arranged for the requisite courses of study to be prescribed by the universities. There would be provision for honours courses leading to honours degree examination; University professorships were to be created for imparting advanced instruction which could not be otherwise provided for in the affiliated institutions. Professorships were to be created also in Arabic, Persian and Sanskrit as well as the Vernaculars, for their encouragement and cultivation. Further, if and when a sufficient number of institutions would come into existence universities of the type outlined above would be opened in other parts of India, with the sanction of the Board of Directors.

So universities were to be founded in the three Presidency towns and they were to be modelled on the recently established London university. Their main function would be to hold examinations with a view to testing the attainments of the students from the different colleges and to confer degrees on the result of these examinations. But in this connection the three paragraphs, 30, 31, 32 of the despatch (see Appendix A) deserve special notice, The intentions of the framers of the despatch, it would be apparent therefrom, were not liberally interpreted nor fully adhered to. This disregard to the detailed instructions contained in the

despatch was perhaps not a little responsible for some of the glaring defects which developed in course of time in the system of higher and university education in this country.

On the 30th December 1854 Lord Dalhousie sent, for the consideration of the Council of Education, a minute which contained his observations on the recommendations of the despatch. In this minute he interpreted the recommendations of the Board of Control to mean that a further reference to the Home authorities would be necessary before the Government of India could give effect to the proposals for founding the universities. Such reference, he stated, would cause a few months' delay and though he regretted the fact, there was no option left to him. Before taking any action the Government should submit the details of the scheme to the Board of Directors for their final approval and this was the course he proposed to adopt. Meanwhile he would suggest the appointment of a Committee to work out the details of the scheme for the universities.

It is interesting to note in this connection Lord Dalhousie's personal views regarding the degrees to be bestowed on the result of university examinations. He was of opinion that it would be inexpedint to adopt in the Indian universities the nomenclature used in the universities of England. The minute of Lord Dalhousie explains the delay in founding the univesities in this country. As it happned there was delay of three

years and not a few months as Lord Dalhousie had expected.

The Government then appointed a Committee on the 26th January, 1855 to work out the details of the scheme in acccordance with the outline sketched by the Court of directors. In order to secure uniformity in the important matters of principles, the Governor General directed that the Committee should frame a scheme for all three universities. While recognising that local circumstances would necessitate minor modifications Government considered it essential that the legal status and authority of each university should be the same and that the similar degrees denote the same standard of intellectual attainments. The Committee was composed of the members of the Council of Education with addition of the gentlemen whom it was proposed to associate with them in the Senate of Calcutta University (vide Appendix D) and the members of the Legislative Councils of Madras and Bombay. Sir James Colvile, the Chief Justice of the Supreme Court and President of the Council of Education, was the President of the Committee.

The Committee thus appointed confined themselves to the consideration of regulations for holding the examinations and conferring the degrees. They did not consider the constitution and government of the universities, which matter they considered, was beyond the terms of their reference. Sub-committees were appointed to prepare regulations for each of

the faculties of art, medicine, law and civil engineering.

The Committee submitted their report on the 7th August 1856*. In their report the Committee gave the details of the plan for universities. A perusal of the report would reveal that though departures were made here and there, on the whole the scheme outlined therein was very much similar to that of London University. There were, however, some differences. For example, in London the examination for the Bachelor's degree was taken two years after the Matriculation Examination but for Indian universities it was proposed to impose a three to four years' course between the two examinations. In Indian universities the first examination was to be known as Entrance in deliberate preference to the term used in London which was Matriculation. There were a few other points of difference, but, on the whole, such differences were more in the matter of details than of principles. It is interesting to note here that the scheme suggested that there would be no examination for the Master's degree. It was to be conferred on those who would obtain the Honours degree. In fact there were to be only two degrees on the results of examinations, the ordinary Bachelor's degree and the Honours degree. One of the optional subjects prescribed for the Honours examination was "philosophy of education". This recognition of the importance of the study of education so early as 1856 stands in refreshing contrast

See Appendix C for the Report of the Committee.

to the half-hearted enthusiasm shown for the subject even almost after a century. Another interesting feature of the scheme was its emphasis on the mother tongue in the courses prescribed for the degree examination. The examination was to be so conducted "as strictly and thoroughly to test the candidate's critical knowledge of his own vernacular tongue,"

The plan contained details of the courses for the other faculties of law, medicine and engineering. In the faculty of medicine there was to be provision for the M. D. degree which was to be conferred on persons who would have obtained not only the degree of licentiate but also the Bachelor's degree signifying thereby possession of a considerable amount of general as well as professional knowledge.

On the 12th December 1856 the Government of India issued a Resolution* approving of the general plan outlined in the Committee's report. They also approved the draft of a Bill for the incorporation of the University of Calcutta as prepared by the Committee and directed that it would be placed in the hands of the Hon'ble Sir James Colvile for him to take charge of it in the Legislative Council. Further, in anticipation of the Act of Legislature the Resolution appointed Chancellors, Vice-Chancellors of the three proposed universities and also Fellows of the University of Calcutta. The Governor General became the Chancellor of

See Appendix D for the Resolution.

Calcutta University and Sir James Colvile was appointed its first Vice-Chancellor. The Governors of Bombay and Madras became the Chancellors of the Universities of Bombay and Madras respectively and they were requested to appoint the Fellows of their own universities.

The newly appointed Calcutta Senate were directed to promulgate the rules proposed by the Committee and approved by the Government of India, to pass such other rules and take such further measures as might be necessary to give early and full effect to the scheme.

The Bill introduced by Sir James Colvile was passed as Act II of 1857. It received the Governor General's consent on the 24th January 1857 and became law. So was founded the first modern Indian university.

CHAPTER III

From 1857 to the end of the Century

Calcutta University was incorporated on the 24th January, 1857 but it did not begin its activities till May that year. The act incorporating the university contained 15 sections. The preamble of the Act clearly stated the objects with which the university had been founded. It reads as follows :

"Whereas, for the better encouragement of Her Majesty's subjects of all classess and denominations within the Presidency of Fort William in Bengal and other parts of India in the pursuit of a regular and liberal course of eduction, it has been determined to establish a University of Calcutta for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in different branches of Literatures, Science and Art, and of rewarding them by Academical Degree, as evidence of their respective attainment, and marks of honour proportioned thereunto ; and whereas, for effectuating the purposes aforesaid, it is expendient that such University should be incorporated.........".

The Senate as constituated by the Act was composed of the Chancellor, the Vice-Chancellor, nine ex-officio Fellows and 29 Fellows appointed by name. (The Act provided that the number of Fellows should not be less than 30). Six of these Fellows were Indians. They

were Ramaprasad Ray, Ramgopal Ghosh, Prasannakumar Tagore, Iswarchandra Vidyasagar, Prince Golum Mohammad, Maulvi Muhammud Wajeeh. An analysis of the composition of the Senate would reveal that there were two judges, two representatives of the Bar, five clergymen, two Directors of Public Instruction, two Inspectors of Schools, five medical men and five military officers. Seven of the Fellows were heads of colleges and all colleges situated in Calcutta were represented on the Senate. The Governor General was the first Chancellor and the first Vice-Chancellor was Sir James Colvile, Chief Justice of the Supreme Court and the first Registrar was William Grapel. The four Faculties of Arts, Law, Medicine and Engineering which had already been constituted had as their Deans the Rev. Alexander Duff, The Hon'ble Sir James Colvile, Dr. Alexander Grant, and the Hon'ble General Law respectively.

Act XXII of 1857 incorporated the university of Bombay. Its constitution was modelled on the Calcutta Act. There were 11 ex-officio Fellows and 18 were appointed by name. The Act provided that number of Fellows should not be less than 26. The Governor of Bombay was the Chancellor and the first Vice-Chancellor was Sir William Yardley Knight. The first Indian Fellows were, Sir Jamsetjee Jeejeebhoy, Juggornauth Sunkersett, Bomanjee Hormusjee, Bhao Dajee and Mahomed Yusoof Moorgay.

Act XXVII of the same year incorporated Madras

University. Its constitution was substantially similar to the Calcutta Act. There were 8 ex-officio Fellows. The Governor of Madras was the Chancellor and Sir Christopher Rawlinson was the first Vice-Chancellor. P. Soobrojooloo Naidoo and Chittur Runganadum Sastry were the first two Indian Fellows.

So came into existence the universities of Calcutta. Bombay and Madras, the three premier universities of India, These three universities were, with slight differences, very much similar in character. There activities also followed similar lines. So in the following description we shall deal with them as a whole.

The Body Corporate of the universities consisted of the Fellows. In the original Acts there was no limit to the number of Fellows. It is interesting to note that after a time the bestowal of a Fellowship came to be regarded as a mark of favour rather than a well deserved mark of academic distinction.

Each university had several faculties. Originally there were four faculties of Arts, Law, Medicine and Engineering. Later with the recognition of the importance of Science it was constituted as a separate faculty.

The executive government of each university was vested in the Syndicate constituted of the Vice-Chancellor and a small body of the Fellows. The chief executive officer was the Registrar. In the early days registrarship was sometimes held in combination with the principalship or with a professorship in the Government College at the headqarters of the University. For

example in Calcutta the Principals of the Presidency College held the post of successive Registrars.

Each university drew the candidates for its examinations from the colleges and other institutions specially connected with it ; but the Acts of Incorporation did not clearly define what was meant by "affiliation" and what was the exact relationship between the universities and its constituent colleges. This anomaly created certain difficulties and later it became necessary to define the term and clarify its significance.

The areas under the jurisidiction of Bombay and Madras universities coincided with the geographical extent of those two presidencies, but the jurisdiction of Calcutta University at the time of its creation and even up to a later date included within its compass places as far off as Burma and Ceylon.

The first examination conducted by the universities was and still is the Matriculation or Entrance examination. The subjects for the Matriculation or Entrance examination in early days were : (1) English, (2) a vernacular or classics as a second language, (3) Elementary Mathematics, (4) History, (5) Geography, (6) and at Bombay and Madras only, Elementary Science. Up to 1860 there was no other examination between the Matriculation and the B. A. Examinations. In 1860 an Act was passed (Act XLVII of 1860) which gave power to the universities to confer degrees and certificates other than those provided in the Acts of Incorporation. The F. A.

examination was taken in Calcutta and Madras two years after the Entrance examination but in Bombay the intervening period was one year only. The F. A, course consisted of five or six subjects (the number differing in different universities) including English, Mathematics, and a second language and a choice of two or three other subjects from among the following : —

History, Logic, Physics, Chemistry, Biology, Psychology, Physiology. Special provision was made for those who intended to take the Science degree.

The courses for the degree examination of the different universities were as follows : —

Calcutta provided two alternative courses, one of a literary and the other of a scientific character. The subjects were as follows :—

'A' Course	'B' Course
1. English	1. English.
2. Philosophy	2. Mathematics.
3. One of the following :—	3. One of the following :—
(a) A Classical Language	(a) Physical Science.
(b) History	(b) Biology.
(c) Mathematics	(c) Geology.

In Madras there was one course consisting of (1) English, (2) a Classical or European or an Indian Vernacular language and (3) one from out of these :—Mathematics, Physical Science, Natural Science, Philosophy and History.

The Bombay course was somewhat similar in character.

The Bombay degree for the Science branch of the Baccalaureat examination was known as the Bachelor of Science.

In Calcutta there was provision for Honours course and a candidate could take more than one subject for Honours. There was, however, no provision for Honours courses in Bombay or Madras.

The Subjects for the M. A. examination were (1) Languages (2) History, (3) Philosophy, (4) Mathematics and (5) Physical or Natural Science and a candidate selected one of them. In Calcutta one could take up two or more subjects in succeeding years and sit for the M. A. examination within a year after passing the B. A. examination. In Bombay and Madras the course was slightly different.

The above represents the courses in the Faculty of Arts which was, and still is, by far the most popular faculty. Law, Engineering and Medicine were on a different footing, and the examinations in these faculties were, as they now are, open only to those who had passed the first two (in the case of Law the first three) examinations in the Arts Faculty. Of the three Law attracted, as it still does, the largest number of students, while Engineering was and still is, comparatively speaking, less popular than either Medicine or Law. Science did not become a popular subject till the beginning of the twentieth century ; and excepting Engineering there was hardly any provision for technological subjects.

It is necessary to mention that the courses described here indicate the position at the end of the nineteenth

century and not at the time when the universities were first founded. In the early years the scope of the courses was narrower still. For example, science was not included till the seventies. In a similar manner subsequent changes in the regulations made provision for the expansion of the courses till towards the close of the century they stood as indicated above.

In connection with the University of Calcutta one interesting fact may be noted ; up to 1862, Bengali (and the other modern Indian languages) was a subject for the B. A. examination ; but from the following year the classical languages were substituted for the modern Indian languages. In all the three universities English was the official language and the medium of instruction, and the languages of the people had no place in the newly created temples of learning.

Like their model, London University, the three universities during this period were without any teaching staff of their own. Some of them did not, for many years, even possess any abodes of their own. They were housed in rented office buildings and their activities were confined to the holding of examinations and granting of degrees. They were merely administrative orgnisations. They did not consider it to be a part of their duty to organise direct teaching. It was left to the colleges. The universities were content with granting affiliation of those colleges. In this respect they were really speaking a body of administrators and not a corporation of teachers and scholars. This characteristic

marked them and the other universities which came into existence subsequently, till the early years of the twentieth century.

It is also interesting to note that the original constitution of the universities as sanctioned by the Acts of Incorporation did not even include the salutary provisions regarding the founding of university chairs suggested in the Despatch. Mention should be made here of the Tagore Law Professorship of Calcutta University which was founded in 1868 ; but even with regard to that it cannot be said to have introduced direct teaching in the university.

As we have already pointed out, the colleges represented, as they do to some extent to this day, the teaching part of the universities. Their position corresponded to that of the University Colleges in England. Any of these might develop into a separate university. As we shall see, at a later period some of these actually did develop into full-fledged universities.

A word or two should be said here about the relations of high schools and universities. The original acts did not contain anything which clearly defined their relationship with the high schools specially with reference to the holding of the final school examination which was and still is the Matriculation or Entrance examination i. e. the qualifying examination for entrance into the university. For example, the Calcutta Act did not lay down any regulations guiding the recognition of high schools by the University

for the purpose of the Entrance examination. But such regulations were incorporated (and that too, much later) in the byelaws which the University was empowered to frame under section 8 of the incorporating act. The Act of 1904, however, contains definite provision for the recognition of schools by the universities.

The first Entrance examination was held in Calcutta in 1857. 244 candidates appeared in that examination out of whom 162 came out successful. The first degree examination in Calcutta was held in 1858. Out of 13 candidates only two received degrees. They were Bankimchandra Chatterjee and Jadunath Bose. They were the first graduates in India. The first Calcutta M. A. examination was held in 1863 in which year also the first M. D. obtained his degree. The Premchand Raychand Fellowship was instituted in 1865 and it was given for the first time in 1867. The first women to obtain the graduate's degree were Misses Chandramukhi Bose and Kamini Sen of Calcutta.

Till 1882, Calcutta, Bombay and Madras were the only three universities in India. In that year was passed an Act (Act XIV of 1882) which incorporated and brought into existence the Punjab University. This was the culmination of a movement which had started much earlier. The first proposal for a university for the Punjab was made in 1865. A movement was started in that year for the establishment of a university in the Punjab which would provide primarily for oriental learning and instruction through the vernacular languages

of the province. It had resulted in the opening of a University College at Lahore towards the end of 1869. This college was ultimately raised to the status of a university in 1882.

The constitution of the newly founded university was similar to that of the older universities ; but here the body of Fellows included also representatives of the feudatory chiefs of the Punjab partly in fulfilment of whose wishes the university had been founded.

One characteristic feature of the Punjab University was its emphasis on oriental learning and vernacular medium. Besides, the usual faculties this university has a Faculty of Oriental Learning. It confers degrees of Bachelor or Master of Oriental Learning in that faculty. Candidates for these degrees have to go through a course analogous to that prescribed for the B. A. and M. A. course on the English side, through the medium not of English but of the vernaculars. The courses on the English side are similar to those in the other universities with slight differences here and there.

Another feature of the Punjab University is that the Act of Incorporation included a section which gave power to the university to appoint professors and lecturers. On the whole, however, the new university was very much like the older foundations, affiliating institutions, holding examinations and conferring degrees, but not undertaking direct teaching to any extent.

Before the close of the nineteenth century another university was founded. This was the University of

Allahabad. As early as 1871 a demand was made for a separate university for the North-Western Provinces of Agra and Oudh. To enlist public support for the move and to justify the need for a university the Lieutenant Governor of the province said that if the Bengalis who were monopolising the higher posts in the province were to be ousted the people of the province must have a university of their own for higher education of their own children. But the Central Government was not agreeable and the proposal did not mature; but the agitation continued with varying force, till it received official support in the report of the Indian Education Commission in 1882. The Commission suggested that "at no distant date" a university for North-Western Provinces "might be established". The Act XVIII of 1887 incorporated and brought into existence the University of Allahabad. Its constitution was also similar to that of the older foundations. But the provisions which have sometimes been construed as restricting the older universities to the functions of examining bodies, were not repeated in the new Act. However, in its actual working the new university conformed to the practice of the other universities. The courses offered were very much like the courses in the other universities and as elsewhere they were given in affiliated colleges, the university directly undertaking no teaching functions.

The foundation of the Punjab and Allahabad Universities necessarily restricted the territorial limits of Calcutta University which however still continued to

exercise jurisdiction over a large part of the country. Besides Bengal, Bihar, Orissa and Assam it included Burma, Central Provinces and Ceylon.

In the matter of the degrees conferred there were some changes in their nomenclature. While Calcutta continued to have the same degrees for both the science side and the arts side, some of the other universities had instituted the B. Sc. degree. In the Faculty of Medicine Calcutta offered L. M. S. and M. D. degrees, whereas in the other foundations the nomenclature of the first degree in Medicine was changed to the Bachelor of Medinine.

Honorary degrees were first instituted by the Act XXI of 1875 which authorised the University of Calcutta to confer the degree of Doctor in the Faculty of Law to eminent persons ; the first honorary degree of D. L. of Calcutta University was conferred on the late King Edward who was then the Prince of Wales. The Act of 1875 was later ammended by an Act passed in 1884 which provided for the conferring of other honorary degrees besides D. L.

Another important event in the eighties of the last century was the apppointment in 1882 of the Indian Education Commission under the chairmanship of Sir William Hunter. But the Commission did not directly affect the universities. Its influence was indirect. By its terms of reference the Commission of 1882 was debarred from considering the organisation and working of the universities ; but it was not precluded from dealing with

the "Arts Colleges" and their administration. Thus the general policy recommended by the Commission came to have some material bearing upon the development of university education. Their main recommendation was that there should be further extension of the means of collegiate education with the help of additional grants. The Commission also made minor recommendations for the improvement of the quality of collegiate education.* The result of the policy laid down in 1882 was to stimulate the foundation of private colleges all over the country. In 1882 there were 59 affiliated colleges in the country ; by 1902 that number increased to 140. There was a corresponding increase in the number of high schools.

This rapid increase in the number of high schools and colleges which had been encouraged by the system of 1882 was reflected in an immense increase in the number of university students. This fact imposed upon the university system in the country a very severe test, and brought out in clear relief the need for reorganising the affairs of the universities. That reorganisation did not come till 1904, and we shall tell its story in the next section.

In the remaining years of the century there was no other important development in the field of university and higher education. These were the years in

See Appendix E for the recommendations of the Indian Education Commission on collegiate education.

which the universities consolidated their position. At the close of the century there were five universities in existence which guided the course of higher education in the country. They affiliated colleges whose number steadily increased, they held examinations for which the number of candidates increased by leaps and bounds and they conferred degrees and distinction on the fortunate who could pass their examinations. Competent critics spoke well of the standard of the examinations and of the degrees conferred. Writing in 1891 F. W. Thomas in his review of the History and Prospects of British Education in India said about them, "on the whole they (i. e. the degrees) denote much the same standard of attainments as do those conferred by the University of London".

By the end of the century there were about one hundred and twentyfive colleges and more than ten thousand students were receiving instruction in them. In 1899 about two thousand and five hundred students passed the Entrance examination in the different universities and nearly five hundred obtained the graduate's degree in the different faculties. When we remember that in 1857, the year of the foundation of the universities, there existed in the whole of India 22 arts colleges with a few hundred students reading in them we can easily see what strides university and collegiate education had made in the course of less than half a century.

Perhaps it would not be out of place to sum up briefly

the achievements of the universities during the short period of their existence. There can be no doubt that they helped greatly in co-ordinating the educational work going on throughout the country by providing examinations of a fairly high standard and requiring a considerable amount of knowledge, and by recognising its possession with a degree. And all this was done with a minimum of expense. The cost of the universities to the State was nominal. This was no small recommendation to a Government which was never very willing to spend much on education. It may be said that the universities were too narrow in their scope and that they interpreted the functions of higher education in too narrow a manner. It may also be argued against them that they failed to encourage research and original thinking and that they did not produce great scholars and scientists. But in this connection we must not forget that they were founded with quite other aims and that those who were responsible for bringing them into existence wanted something other than what their later critics would desire.

So closed the nineteenth century. The story of the next phase in the development of university education falls in the twentieth century and it will be treated in the following chapter. It is however necessary to make a passing reference to a movement which though it had no immediate significance, had far reaching influence on the course of university education in the twentieth century. We refer to the Aligarh movement.

The Mohammedan Anglo Oriental College was opened in Aligarh in 1875 through the efforts of Sir Syed Ahmed Khan. It was to cater specially for the education of the Mohammedans. The college quickly attained to a position of pre-eminence and then attempts began to be made to raise it to the status of a university meant specially for the Mohammedan community. Thus arose the question of denominational universities about which we shall hear more in the next chapter.

CHAPTER IV

The Era of University Reform : First Phase

The twentieth century opens with a secret conclave in Simla of the provincial Directors of Public Instruction called by Lord curzon. In that conference the Viceroy discussed the problems of education in this country in all its aspects, from the primary to the university stage. It was indeed a momentous conference. Its deliberations resulted in several important measures which had far-reaching effects on the progress of education in the country. The conclusions arrived at in the conference matured in the shape of a Government Resolution on the "Indian Educational Policy". The Resolution was not published till 1904 ; but even before its publication several important steps were taken by the Government for the reorganisation of the entire educational structure in the country. One of them was the appointment of the Indian Universities Commission in 1902. Before we proceed to the details of that Commission it will be useful to make a brief review of the existing conditions of university and higher education in the country.

We have already noted the effects of the policy of 1882 on the development of colleges and high schools. We have also mentioned how such expansion put a heavy strain on the system of university education in

the country. This state of affairs attracted the attention of the Government and pressed home to them the imperative need for a reorganisation of the entire university system. As years went on some defects in the existing organisation had become only too patent ; and some of these called for urgent reforms. For example, the governing bodies of the universities were found to be ill-suited to the complicated and exacting work they had to perform. No limit had been placed upon the membership of the senate in which all the powers were vested. The senates of all the universities had consequently been swollen by the very numerous nomination of men who were appointed by Government often for purely honorific reasons and not on the grounds of their capacity for, or interest in academic work. Teachers on whom the main work of the universities fell were present on the senates or their executive, the syndicates, by accident ; many teachers of distinction never had an opportunity of making their voices heard.

Then again the relations between the universities and the affiliated colleges were such that the universities had practically very little say in the activities of the colleges. No clearly defined standards were imposed either in regard to staff or equipment or organisation of work. Residential arrangements for students were not looked upon as a part of the duty of the college authorities. Arrangements for tutorial work were conspicuous by their absence. Teaching often degenerated into mere lecturing. The size of the classes,

specially the undergraduate classes in many colleges, rendered it impossible to establish any close intellectual and spiritual contact between the teachers and their students, and yet such contact is the essence of education in the collegiate as it is in other stages. In fact many colleges existed just for the sake of helping their students to get through the university examinations somehow or other. There were good colleges no doubt, but the average standard was not very high. And yet these colleges were the teaching parts of the universities. The universities did not possess their own teaching arrangements. Thus while the universities were so organised as to do nothing either for the advancement of learning or the provision for efficient teaching, they also did not directly help the colleges, to which these functions were left, in dealing with these problems.

All these considerations made it clear that the time had come to reform and reorganise the system of university education in the country on a new basis; and then there was the vigorous personality of Lord Curzon who also wanted such reforms. This combination of circumstances led to the appointment of the Indian Universities Commission of 1902. Another act had also focussed the attention of the authorities on this problem. The University of London, the model on which all the Indian universities had been formed, was undergoing a process of transformation in the last quarter of the century. Two Royal Commissions had reported that

a reconstruction of the London system was necessary and that it was the duty of the university to undertake direct teaching functions, to supplement the resources of the colleges while co-ordinating their activities. An Act of Parliament in 1898 provided for reorganising London University into a teaching university while maintaining its system of examinations for external students. The changes made in London as a result of that Act had an inevitable echo in India. "In 1902 as in 1857 the policy of London seemed to be the last word in educational statesmanship".

It may be interesting to note here that the reorganisation of London University was along the following four lines :—(a) arrangements for teaching undertaken directly by the university, (b) improvement of the standard of teaching in the colleges, (c) closer association of teachers with the administration of the university and (d) transformation of the senate, the supreme governing body of the university by restricting the number of members. In India too, the discussions on the reorganisation of universities followed mainly along these lines.

The Indian Universities Commission was appointed with the Hon'ble Mr. T. Raleigh as the Chairman. Syed Hossain Bilgrami and Gooroodas Banerjee were the two Indian members.

The terms of reference were :—"to enquire into the condition and prospects of the universities established

in British India; to consider and report upon any proposals which have been or may be made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of university teaching and to promote the advancement of learning."

At each university centre, a local member was attached to the Commission and Asutosh Mukherjee, (Calcutta) Sankaran Nair (Madras), N. G. Chandavarkar, (Bombay), T. C. Lewis (Allahabad) and W. Bell (Punjab) were the local members. The Commission examined a large number of witnesses and visited a large number of educational institutions all over the country. The labours of the Commission were embodied in the shape of a report of 86 folio pages containing about 200 paragraphs. It was signed on the 9th June, 1902 and submitted to the Government.

The recommendations of the Commission can be, generally speaking and subject to the note of dissent submitted by Dr. Gooroodas Banerjee, grouped under the following five main categories :

(a) The assumption of teaching functions by the universities within defined limits. The universities should be recognised as teaching bodies.

(b) The reorganisation of university government. The number of fellows for each university should be limited. The senate should be so composed as to give

due weight to the different interests. The syndicate and the different faculties should also be reorganised.

(c) A much more systematic supervision of the colleges by the university and the imposition of more exacting conditions of affiliation.

(d) A much closer attention to the conditions under which students live and work.

(e) Substantial changes in the curricula and in methods of examination.

The above recommendations with some changes formed the basis of the Indian Universities Act of 1904.

It has already been stated that Dr. Gooroodas Banerjee did not agree with some of the recommendations and submitted a note of dissent. He was opposed, firstly, to the temporary character of the tenure of office of the members of the senate as it might, in his opinion, tend to impair their independence. He was also against fixing a minimum rate of fees for the colleges, for, such a measure might, he thought, keep away deserving but poor students from them. He was also generally opposed to the abolition of second grade colleges as such ; and he also did not agree to the proposal that the recognition of unaided private schools by the university would be dependent on departmental recognition.

Meanwhile the Resolution on the Indian Educational Policy to which reference has already been made, was published. It contained the views of the Government about the re-organisation of the educational system in

in British India; to consider and report upon any proposals which have been or may be made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of university teaching and to promote the advancement of learning."

At each university centre, a local member was attached to the Commission and Asutosh Mukherjee, (Calcutta) Sankaran Nair (Madras), N. G. Chandavarkar, (Bombay), T. C. Lewis (Allahabad) and W. Bell (Punjab) were the local members. The Commission examined a large number of witnesses and visited a large number of educational institutions all over the country. The labours of the Commission were embodied in the shape of a report of 86 folio pages containing about 200 paragraphs. It was signed on the 9th June, 1902 and submitted to the Government.

The recommendations of the Commission can be, generally speaking and subject to the note of dissent submitted by Dr. Gooroodas Banerjee, grouped under the following five main categories :

(a) The assumption of teaching functions by the universities within defined limits. The universities should be recognised as teaching bodies.

(b) The reorganisation of university government. The number of fellows for each university should be limited. The senate should be so composed as to give

due weight to the different interests. The syndicate and the different faculties should also be reorganised.

(c) A much more systematic supervision of the colleges by the university and the imposition of more exacting conditions of affiliation.

(d) A much closer attention to the conditions under which students live and work.

(e) Substantial changes in the curricula and in methods of examination.

The above recommendations with some changes formed the basis of the Indian Universities Act of 1904.

It has already been stated that Dr. Gooroodas Banerjee did not agree with some of the recommendations and submitted a note of dissent. He was opposed, firstly, to the temporary character of the tenure of office of the members of the senate as it might, in his opinion, tend to impair their independence. He was also against fixing a minimum rate of fees for the colleges, for, such a measure might, he thought, keep away deserving but poor students from them. He was also generally opposed to the abolition of second grade colleges as such ; and he also did not agree to the proposal that the recognition of unaided private schools by the university would be dependent on departmental recognition.

Meanwhile the Resolution on the Indian Educational Policy to which reference has already been made, was published. It contained the views of the Government about the re-organisation of the educational system in

this country. The section about university and collegiate education reads as follows :—

"In founding the Universities of Calcutta, Bombay and Madras, the Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realise the inevitable shortcomings of a purely examining university and the London University itself has taken steps to enlarge the scope of its operations by assuming tutorial functions. The model, in fact, has parted with its most characteristic features and has set an example of expansion which cannot fail to react upon the corresponding institutions in India. Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitude directs them, and does not at the same time compel them to study those subjects systematically under first rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect :—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions. Holding it to be the duty of a Government which has made itself responsible for education in India to do everything in its power to correct these shortcomings...the Goverment

of India have come to the conclusion that certain reforms in the constitution and management of the universities are necessary. They propose that the senates, which from various causes have grown to an unwieldy size should be reconstituted on a working basis and that the position and the powers of the syndicates should be defined and regulated. Opportunity will be taken to give a statutory recognition to the privilege of electing members of the senate which, since 1891, has been conceded by way of experiment to the graduates of the three older universities. A limit will be placed upon the number of *ex-officio* fellows ; and a reduction will be made in the maximum number of fellows so as to restrict nomination to persons well qualified to discharge their responsibilities. Powers will be conferred upon all the universities to make suitable provision for university teaching. The teaching given in colleges will, instead of being tested mainly or wholly by external examinations, be liable to systematic inspection under the authority of the syndicate ; and the duty of the university not only to demand a high educational standard from any new college that desires to be recommended to Government for affiliation but also gradually to enforce a similar standard in colleges already affiliated will be carefully defined. A college applying for affiliation will be required to satisfy the university and the Government that it is under the management of a regularly constituted governing body ; that its teaching staff is adequate for the courses of instruction undertaken ; that the buildings and equipment are

suitable, and that due provision is made for the residence of some members of the teaching staff: that the financial resources of the college are sufficient, that its affiliation, having regard to the provision for students made by neighbouring colleges, will not be injurious to the interests of education or discipline: and that the fees to be paid by the students will not involve competition injurious to the interests of education with any existing college in the same neighbourhood. Colleges already affiliated will be inspected regularly and will be required to show that they continue to comply with the conditions on which the privilege of affiliation is granted.''

The Indian Universities Act introduced some vital changes in the government of the universities. The senates were retained but the number of fellows was substantially reduced and some provision was made so that a few teachers might come on the senates and be thus associated with the university government. The constitution of the syndicates, the executive bodies of the universities, was also remodelled. Elaborate regulations framed in accordance with the provisions of the act laid down stricter conditions regarding the affiliation of institutions. These provided more extended control by the universities over the work done in the colleges, through the system of periodic inspection and report. There were also regulations regarding laboratories, libraries and students' residence. The act further empowered the universities to undertake direct teaching and research.

Unquestionably these provisions introduced some important reforms and led to some improvements in the system of higher education in the country; but as far as some of the ideals which were supposed to have inspired the Act are concerned, it must be admitted that they were far from being realised. For example, one of the principal aims of the new reform was to liberalise the university government; and yet as the Calcutta University Commission report states "the main result of the Act was to make the control and supervision of the Government over university policy more direct and effective than it had hitherto been. The universities of India are, under the terms of the Act of 1902 (*sic*) in theory though not in practice, among the most completely governmental universities in the world." * And it could not have been otherwise. Lord Curzon, the inspirer of the Act, idolised centralisation and the whole tenor of his administration in every sphere of activity was directed to that end. As far as associating the teachers with the administration of the universities was concerned, the effect of the provisions of the Act was more nominal than real. Stricter regulations for the affiliation and inspection of colleges had their good effects, but sometimes they led to undue interference with the internal administration of the college. To sum up, the Act signalised the definite abandonment of the policy of encouraging private and local efforts and

The Report of the Calcutta University Commission, Vol. I, Chapter III, Pp. 68—69.

acceptance of the policy of governmental control in the sphere of university and collegiate education.

One important achievement perhaps should be credited to the Act. It, for the first time, led to the introduction of direct teaching in the universities. The remarkable expansion of post-graduate teaching under the direct auspices of the universities was perhaps an outcome of the new principle laid down in 1904. However, here too, the achievement was due more to the imagination and farsight of men like Sir Asutosh Mookerjee than to provisions made in the Act. But unfortunately the under-graduate courses were not touched by these salutory measures. Hence though the transformation of the universities into teaching universities was one of the principal objects laid down in the Act such transformation as was effected later, did not affect the vast under-graduate population. No attempt was made to allow the constituent colleges to share the advantages of the appointment of university professors and lecturers in the university headquarters. These distinguished teachers were debarred from exercising any direct influence upon the mass of university students. An effective synthesis of university and college was yet to be discovered,

Meanwhile the universities went on increasing their burden and adding to the number of affiliated colleges. The Act of 1904 did not limit the number of institutions affiliated to a university nor did it visualise the creation of new universities of a different type. Thus it indirectly supported the tendency of opening a number of

new colleges and consequently increasing the pressure on the already overtaxed universities. In fact for thirty years, i. e. from 1887 to 1916 the growing demand for university education was met not by the creation of new universities but by enlarging the size of the constituent colleges and increasing their number. By 1917 this system of inflation had been carried so far that the composition of the original five universities stood as follows :—

University	No. of colleges	Enrolment.
Calcutta	58	28,618
Bombay	17	8,001
Madras	53	10,216
Punjab	24	6,558
Allahabad	33	7,807

One other fact is to be borne in mind in order to appraise the position accurately. The areas over which these universities exercised jurisdiction extended to an average of nearly fifty thousand square miles and their constituent colleges were sometimes situated several hundred miles apart.

CHAPTER V

The Changing Socio-Political Background

At this stage of our enquiry it would be useful to notice very briefly the changing social and political conditions of the country in the early years of the present century. Though these changes were due to general economic and political forces yet education was partly responsible for them and in its turn the course of education was, to some extent, influenced by these forces. Through education and other channels India was brought to a closer contact with the economic, political and cultural life of the rest of the world and specially of Europe. One of the results of such contact was the growth of self-consciousness among the people of this country. Slowly and gradually India was becoming politically conscious and nationally minded. This process began almost with the official introduction of English education in this country in the thirties of the nineteenth century. The education resolution of 1835 was bearing its first fruits in the shape of social and political movements which started in the last quarter of the century.

In its first phase the newly born self-consciousness expressed itself through religious nationalism and the latter half of the nineteenth century witnessed remarkable religious revival first in the Brahmo Samaj

movement and then in the Neo-Hindu movements of which the Arya Samaj is a conspicuous manifestation. Even Islam did not escape from this spirit of revivalism.

The growth of sectarianism and denominationalism in education can be traced to the forces of religious nationalism. I have already referred to the Aligarh movement which led to the foundation of the Aligarh Muslim University. One of the results of the Arya Samaj movement was the foundation in 1899 of the Gurukul University at Kangri, Hardwar by Swami Sraddhananda. One characteristic features of the newly founded institution was that it was entirely outside the pale of the State-directed system of education. Some Hindu leaders soon realised that such isolation would defeat its own purpose and so a movement was set on foot to start a Hindu University with a Royal Charter. The movement received wide and unstinted support from the Hindu community all over the country and the Benares Hindu University was the result. It would be well to remember that both Aligarh Muslim University and Benares Hindu University owed their origin primarily to the spirit of cultural and religious denominationalism.

But political nationalism as a major force in national life was gradually extending its sphere of influence. The Indian National Congress was founded in 1885. Among its early promoters there were Hindus, Musalmans and Christians. They stood for a type of nationalism which was non-denominational and essentially

political in character. Towards the beginning of the twentieth century the ideals of economic nationalism were welded with those of purely political nationalism. The phenomenal rise of Japan attracted the attention of the Indian leaders who attributed the rise to the growth of industrialism and the excellence of the Japanese system of technical education: so they also began to preach a new type of politico-economic nationalism in this country.

The Swadeshi Movement of 1905 was an expression of this changed outlook in Indian nationalism. A National University was founded in Bengal in the days of the Swadeshi Movement and its major achievement was the foundation of a College of Technology. The importance of technical education and industrial research was being gradually realised and soon it was felt that universities should also undertake such education and research. Hitherto university education had been confined mainly to academic and literary subjects though there were some arrangements for professional education. But even such professional education was restricted in variety and scope. The study of science had not been very popular and whatever science was studied in the colleges and the universities was highly theoretical in nature. There was no provision for the study of applied sciences. It was considered that technical and scientific education was outside the scope of universities and it was left to the care of Government and private bodies. The economic and political factors in the early part of the

present century thus influenced the curriculum in the universities to some extent.

The first decade of the twentieth century saw a growing interest in scientific and technical education in the universities. Science courses were introduced and differentiated from the general arts courses ; provision was gradually being made for education of a definitely technical character. When the Benares Hindu University was founded in 1916 one of its chief attractions was its College of Engineering and Technology.

Another expression of the growing self-consciousness among the people was in the shape of regionalism. Hitherto provincial boundaries had been determined purely on administrative considerations. Lord Curzon first introduced other considerations in rearranging these boundaries. Bengal was partitioned and a new province, Eastern Bengal and Assam, was created. In Eastern Bengal the Mohammedans formed the majority of the population and soon they began to clamour for a university centre specially intended to cater for the educational needs of their community. The Government of India set up a committee to frame a scheme for a university at Dacca and when later the Dacca University was founded, the findings of the committee formed to some extent the basis of its charter. Thus denominationalism was linked with regionalism. This regionalism later developed into provincialism and gradually each province began to clamour for its own university. Soon, as we shall presently see, linguistic

areas also began to demand their own universities. The spirit of fractionalism had made its appearance in the name of regional, cultural and denominational nationalism and it is still exerting its influence on the course of political and cultural life of India.

Another effect of the Swadeshi Movement may be noted in passing. This Movement for the first time brought the students under the influence of politics. Students of colleges and secondary schools in Bengal were specially affected by it. Whether or not this fact was responsible for putting into the mind of the Government the idea of tightening the control over educational institutions it is difficult to say. But that there has been a move in that direction can hardly be doubted. The revolutionary movement during the war and the later political movements of 1921 and 1930 have also stiffened the attitude of the authorities in this matter. This attitude has been probably responsible for occasional official interference with the academic freedom of the educational institutions in the country.

These forces were at work when in 1912 a territorial redistribution was effected. Bihar and Orissa were separated from Bengal, and Eastern Bengal came back to her. Bihar demanded a separate university at Patna; and though East Bengal once more formed a part of Bengal the demand for a university at Dacca did not cease.

CHAPTER VI

A New Educational Policy

In 1913 another Resolution was published by the Government of India outlining its educational policy. The following is that portion of the resolution which deals with university education :—

"Good work, which the Government of India desire to acknowledge, has been done under conditions of difficulty by the Indian universities ; and by common consent the Universities Act of 1904 has had beneficial results ; but the condition of university education is still far from satisfactory, in regard to residential arrangements, control, the courses of study and the system of examination. The Government of India have accordingly again reviewed the whole question of university education.

It is important to distinguish clearly on the one hand federal university, in the strict sense, in which several colleges of approximately equal standing separated by no excessive distance or marked local individuality are grouped together as a university—and on the other hand the affiliating university of the Indian type, which in its inception was merely an examining body, and although limited as regards the area of its operations by the Act of 1904, has not been able to insist upon an identity of standard in the various institutions conjoined

to it. The former of these types has in the past enjoyed some popularity in the United Kingdom, but after experience it has been largely abandoned there ; and the constituent colleges which were grouped together have for the most part became separate universities, without power of combination with institutions at a distance. At present there are only five Indian Universities for 185 arts and professoinal colleges in British India besides several institutions in the native states. The day is probably far distant when India will be able to dispense altogether with the affiliating university. But it is necessary to restrict the area over which the affiliating universities have control by securing in the first instance a separate university for each of the leading provinces in India and secondly to create new local teaching and residential universities within each of the provinces in harmony with the best modern opinion as to the right road to educational efficiency. The Government of India have decided to found a teaching and residential university at Dacca and they are prepared to sanction under certain conditions the establishment of similar universities at Aligarh and Benares and elsewhere as occasion may demand. They also contemplate the establishment of universities at Rangoon, Patna and Nagpur. It may be possible hereafter to sanction the conversion into local teaching universities, with the power to confer degrees upon their own students, of those colleges which have shown the capacity to attract students from a distance and have attained the requisite standard of efficiency. Only by

experiment will it be found out what type or types of universities are best suited to the different parts of India.

Simultaneously the Government of India desire to see teaching facilities developed at the seats of the existing universities and corporate life encouraged, in order to promote higher study and create an atmosphere from which students will imbibe good social, moral and intellectual influences. They have already given grants and hope to give further grants hereafter to these ends. They trust that each university will soon build up a worthy university library, suitably housed, and that higher studies in India will soon enjoy all the external conveniences of such work in the west.

In order to free the universities for higher work and for more efficient control of colleges, the Government of India are disposed to think it desirable (in provinces where there is not already the case) to place the preliminary recognition of schools for purposes of presenting candidates for matriculation in hands of the Local Governments and in the case of Native States, of the durbars concerned, while leaving to the universities the power of selection from schools so recognised. The uneversity has no machinery for carrying out this work and in most provinces already relies entirely on the departments of public instruction, which alone have the agency competent to inspect schools. As teaching and residential universities are developed the problem will become even more complex than it is at present. The

question of amending the Universities Act will be separately considered.

The Government of India hope that by these developments a great impetus will be given to higher studies throughout India and that Indian students of the future will be better equipped for the battle of life than the students of the present generation."

The Resolution of 1913 is an important document. For, it not only drew attention to the need for additional universities but it also suggested lines for better university organisation. It laid stress on the necessity of "local teaching and residential universities". "Colleges which have shown the capacity to attract students from a distance and have attained the requisite standard of efficiency.' might be converted into "local teaching universities". The Resolution also suggested the idea of "federal" universities as distinguished from "unitary" universities. It also indirectly lent its support to the idea of founding universities on regional and denominational basis when it spoke of the decision of the Government to found universities at Rangoon, Patna, Nagpur, Dacca, Aligarh and Benares.

In another respect the Resolution suggested a departure from the policy guiding the relation between the universities and their feeders the secondary schools. Hitherto by virtue of a section in the Indian Universities Act of 1904 the right of recognition of schools for the purpose of presenting candidates for the Matriculation examination had been vested entirely in

the hands of the universities : but the Resolution thought it desirable that the power of preliminary recognition should be exercised by the Local Governments. The Resolution thus unmistakably indicated some new departures in the educational policy of the Government.

The Resolution on the Educational Policy of the Government of India was published on the 21st February 1913. In August 1914 the Great War began in which India also became involved. So there was a natural set-back to any new development in the field of university education ; but the growing spirit of regionalism, to which reference has been made and which received indirect support from the Government, brought into existence, as had already been mentioned, two universities at Benares and Patna in 1916 and 1917 respectively. The demands of the major partner of the newly created province of Bihar and Orissa were met by the foundation of Patna University, an affiliating examining university of the older type with no special features of its own.

About this time the spirit of educational separatism made its appearance in the Indian States and demands were made there for separate universities. Mysore was the first Native State to have a separate university of its own. Hitherto the colleges situated in that State were affiliated to Madras University ; but in 1917 the Mysore University was created on the nucleus of the colleges at Bangalore and Mysore. We may notice that Mysore was the first university created by a State legislature. It is also interesting to note that the idea of fostering a regional culture, in this case, Kerala

culture, was incorporated for the first time in the charter of a university,

We have already noted that the Benares Hindu University was created in 1916. The movement for the Hindu University came later than that for a Muslim University. Avowedly the object of the university was the same as that of the famous Central Hindu College founded by Mrs. Annie Besant in 1895 but modern studies have not been precluded. Rather, as we have already stated, the major achievement of the Hindu University has been its Engineering College. The university has also made special provision for the study of the Hindu Scriptures and the Hindu i.e. Ayurvedic system of medicine, Its constituent colleges are hardly distinguishable from similar institutions situated in other parts of the country.

With regard to the Hindu University several interesting points may be noted. Though it is a residential and teaching university, it receives a large number of day scholars. Secondly, it is directly under the Government of India and its territorial jurisdiction is not, under certain conditions, properly speaking, confined to Benares alone; it may, affiliate Hindu institutions in other parts of the country. Benares is also the first university for the foundation of which the initiative came from the people and not the Government. It came into existence mainly through the efforts of Pandit Madan Mohan Malaviya who succeeded in securing for the young university liberal endowments from the Hindu princes and rich men from all parts of India.

The year 1917 witnessed another important development in the field of university education. It was the creation of the post-graduate departments in the University of Calcutta. No doubt as a result of the policy of 1904 and also of 1913 some amount of post-graduate teaching had been arranged under the direct auspices of the universities ; but no well co-ordinated and comprehensive plan was in evidence anywhere. The major part of post-graduate studies was conducted in the colleges all over the country and the universities were content with appointing a Chair or two in one or two special subjects. Calcutta was the first to break away from the practice. In 1917 mainly under the guidance and through the farsighted initiative of Sir Asutosh Mukherjee the university decided to concentrate post-graduate teaching as far as possible directly in the university and appointed a number of lecturers and professors for this purpose. Only one college namely the Presidency College was allowed to hold classes in a number of subjects. The concentration of post-graduate studies in scientific subjects was facilitated largely through the princely benefactions of two of the alumni of the university, Sir Taraknath Palit and Sir Rashbehari Ghosh who made donations worth fifteen and twentyone lakhs of rupees respectively. As already mentioned the entire scheme of post-graduate studies was due to Sir Asutosh Mukherjee under whose inspiring guidance these departments soon attained pre-eminence and created a band of research workers whose researches received recognition all over the world. Thus, for the first time

an Indian university became not only a truly teaching university in the real sense of the term but it also became an effective instrument for the advancement of learning which is certainly one of the objects for which a university stands, Incidentally the activities of the post-graduate departments of Calcutta University gave the lie direct to the charge often brought against Indian universities that their scholars were incapable of conducting researches in the field of higher knowledge.

One fact has, however, got to be admitted, while the creation of these departments transformed Calcutta university into a teaching university as far as post-graduate work was concerned it did not affect undergraduate work which was concentrated in colleges working in isolation and outside the direct influence of the intellectual activities going on in the university centre.

The next phase in the development of universities in India began after the conclusion of the Great War ; but before the story of that phase may be told an event of far-reaching importance in the matter of university education took place. It was the appointment in 1917 of the Calcutta University Commission. This event is a land-mark in the history of education in India. In the following chapter we shall deal with it in detail.

CHAPTER VII

The Calcutta University Commission

The decision of the Government of India to appoint a Commission in order to enquire into the affairs of Calcutta University was first announced by the Governor-General when he addressed the annual convocation of the university in January, 1917 in the capacity of Chancellor.

He said :—"I turn now to the problem of the University itself. The nearer one approaches it, the more difficult, the more complicated, does it appear. Its immensity ; the fact that the university is situated in the centre of a vast city ; the necessity of adapting its work to the needs of the time ; and the demand of what we hope will be great commercial and industrial development, all call for serious consideration. Shortly before the War I had occasion, in connection with my work on the London County Council, to study the needs of London University Commission. It seems to me that *mutatis mutandis*, the problems of Calcutta and its university run on very similar lines ; and as in London it was imperative, if the university was to fill its place in the life of the community, to institute an inquiry of a very comprehensive and searching character, so too in Calcutta I believe an inquiry of the same nature is likely to be fruitful of good results. We all desire that the

education given here should be of the highest and best quality, and should proceed on the soundest educational lines. In London the Government of the day realized that the problem was too vast and complicated for executive action, so they appointed a Commission of very great strength presided over by Lord Haldane, and the result was a report which *omnium consensu* is of the highest educational value. Unfortunately the War has intervened and the recommendations in the report have had to remain in abeyance.

We, as the Government of India, have very carefully considered the situation with regard to Calcutta University and we have come to the conclusion that a small but strong Commission, appointed to sit next cold weather, on similar lines and with terms of reference following those of the London University Commission, is a necessary preliminary to a constructive policy in relation to your problems, and we have every hope that a Commission so appointed may give us a report of equal educational value. I approached Lord Haldane and asked him if he would be willing to preside over this Commission, but he has replied that, while nothing would have given him greater pleasure, he is so deeply engaged in judicial and educational work that acceptance is impossible.

I am determined, however, that so far as in me lies the composition of this Commission it shall be of the strongest possible character on the educational side, and that educational qualifications shall be alone considered. I am hoping to get as many as three educational experts from England to advise us and local representatives will

of course also have a place on the Commission of whom the same qualifications will be required. Educational problems should be considered with a single eye to educational efficiency and that has been, and will be, my sole thought in the establishment of this Commission and its composition."*

On the 14th, September the Government of India in the Department of Education published a resolution appointing the Commission and defining the scope of its enquiry. Dr. (later Sir) M. E. Sadler, Vice-Chancellor of Leeds University was to be its President. The other members were Dr. J. W. Gregory, Prof. Ramsay Muir, Mr. (later Sir) P. J. Hartog, Dr. (later Sir) Ziauddin Ahmed, the Hon'ble Mr. W. W. Hornell and the Hon'ble Sir Asutosh Mukherjee.

The terms of reference were wide enough including all aspects of collegiate and university education and the Commission was asked to recommend changes in the constitution, administration and education policy as far as Calcutta University was concerned. However, it is interesting to note in this connection that it was suggested that the Commission should study the organisation and working of universities in India other than Calcutta. In fact as we shall presently see, the Commission though primarily concerned with Calcutta University took a comprehensive view of its tasks and its recommendations were of a nature which made them applicable to other universities as well.

* Convocation Addresses, Calcutta University. Vol V, pp 121-22.

Another point in the terms of reference is to be specially noted. It has been pointed out that the failure of the University legislation of 1904 was partly due to the fact that while recommending measures of reform it did not take into consideration the conditions of school education. And yet it has been rightly held that the problems of collegiate and university education cannot be studied apart from the problems of high schools which feed the colleges and universities. In view of this when the Calcutta University Commission was appointed with wide terms of reference they included a consideration of "the qualifications to be demanded of students on their admission to the university". The Commission was thus not debarred from investigating the conditions of school education in so far as they reacted on the efficiency of the university. It therefore studied the problem of high school education in its bearing on university education and came to certain definite conclusions which they embodied in the form of recommendations.

Regarding the appointment of the Calcutta University Commission the Report of the Auxiliary Committee of the Indian Statutory Commission states : *

"The War had, however, another effect on the educational policy of the Government of India. It was felt that the time had come for a policy of political reform and for a greater devolution of responsibilities on Indians and that the Indian univer-

Op. cit., p 17, para 19.

sities were not then giving the right type of education for the directing classes. It was with a view to improvement of that type of education that the Government of India in 1917 set up the Calcutta University Commission under the Chairmanship of Sir Michael Sadler."

How far the above is a correct interpretation of the factors leading to the appointment of the Commission is not clear, It is, however, possible to suggest that the Commission was appointed in furtherance of the policy laid down in the Resolution of 1913 and in order that the Commission might elaborate the principles laid down therein. This inference is further supported by the following statement made by Sir Devaprasad Sarbadhikary, Vice-Chancellor, Calcutta University in his address before the annual Convocation in 1918 :

"The Commission had been practically decided upon more than four years ago and its constitution and the personnel had been then discussed".*

It would be helpful to keep in mind this fact in order that the recommendations may be understood in their proper perspective.

The Commission submitted its report in 1919. The report covers five volumes besides appendices which comprise another eight volumes. It deals comprehensively with every conceivable problem in the field of secondary, collegiate and university education ; and its recommendations touch upon almost every aspect of these three types of education.

Convocation Addresses, Calcutta University Vol, V, P. 276.

The main principle underlying the recommendations of the Commission on the academic side was the separation of the Intermediate classes from the university and the provision for a three-year course leading to the Bachelor's degree. The Commission was of opinion that no satisfactory reorganisation of the university system would be possible until and unless a radical reorganisation of the system of secondary education, upon which university work depended, was carried into effect. So the Commission made definite suggestions for the reorganisation of the system of secondary education in this country. Further, it was of opinion that admission to the university should take place after the Intermediate stage not the Matriculation as at present. But instead of adding the Intermediate classes to the high schools the Commission recommended the creation of "Intermediate Colleges", where diversified courses were to be offered so framed as to afford preparation not only for the ordinary degree courses of the university in arts and science but also for the medical, engineering and teaching professions and for careers in agriculture, commerce and industry. For the supervision and regulation of these Intermediate Colleges and the high schools a new body was to be created called the Board of Secondary and Intermediate Education. This Board was to be autonomous in character and free to a great extent from the control of the Education Department. It would hold two examinations one at the end of the high school course and the other at the end of the

Intermediate course. Apparently here the Commission was influenced by the educational practices in England.

Regarding university education the Commission laid great emphasis on the need for creating real teaching universities in the place of the existing affiliating type. So they recommended that the project of a unitary residental and teaching university at Dacca should be carried into effect at the earliest possible moment. The Commission made certain specific recommendations affecting university organisation in general. In academic matters universities were to be freed from excessive official control as exercised at present ; the regulations governing the work of the universities should be made less rigid and there was to be provision for greater participation by the teachers in the government of the universities. In the place of the old form of university government through the Senate and the syndicate the Commission suggested the creation of the Court, Executive Council and Academic Council. The Commission recommended the appointment of salaried and full-time Vice-Chancellors and pleaded for greater co-operation among the colleges themselves and the colleges and the university, The colleges were to be of three types, (i) incorporated. (ii) constituent and (iii) affiliated. The affiliating functions of a University should be regarded as subsidiary and of a a more or less temporary order. The affiliated institutions situated outside the university area were either to develop, through a process of improvement into "University Colleges" i. e. potential university centres

or to become "Intermediate Colleges" and thus go out of the university.

The Commission made many other recommendations with regard to the different aspects of education, on women's education, oriental studies, training of teachers organisation of teachers on a professional basis, on professional and vocational training, on legal, medical, engineering, agricultural and technological education, on the medium of instructions and the system of examinations. There was hardly any aspect of education excepting primary, which was not touched upon and closely and thoroughly studied and on which no recommendations were made. In fact the monumental and voluminous reports of the Commission contain the most comprehensive and authoritative study of the Indian education system from the secondary to the university stage. It is therefore quite natural that they have greatly influenced the subsequent course of secondary and higher education in the country.

A perusal of the recommendations of the Calcutta University Commission reveals how the Commission wanted that the Indian system should be moulded in the pattern of the English system of secondary, collegiate and university education, In fact their recommendations closely followed the recommendations of the Haldane Commission on London University made only a few years back. In India too we were to have "university colleges", "constituent and incorporated colleges", 'Readers', 'Courts' 'Academic Councils' etc.; In

India too halls of residence were to be set up and students were to be induced to become as far as possible residential members of the university. In fact the new organisation of university education in this country was to be a close replica of the organisation suggested for English universities.

Before closing this chapter we may notice one or two other features of the recommendations. Regarding the medium of instruction the Commission while realizing the importance of the natural medium of thought *i. e.* the mother tongue, could not go beyond recommending that in the high schools only the mother tongue should be the medium of instruction and that too not in all subjects. English was to remain the medium in the Intermediate colleges and the university.

The Commission was also responsible for suggesting the introduction of representation on communal basis. This was done avowedly for the purpose of safeguarding the educational interests of the minority communities, the basic assumption being that the majority community cannot properly look after the education of other communities. This introduction of commnual principle in the field of education was frought with grave consequences in later years.

CHAPTER VIII

The Era of University Reform : Second Phase

By the time the Calcutta University Commission had submitted its report the war was drawing to an end. In January 1920 the Government of India published a resolution in which they endorsed almost in their entirety the recommendations by the Commission and commended them to the Local Governments for their consideration. Committees were accrodingly set up at the university centres to consider how far the recommendations might be given effect to. Since then the development of university education has been very much on the lines suggested by the Commission and all university acts passed after 1920 whether for the incorporation of new universities or for the reconstitution of older universities, have embodied many of the principles laid down in these reports.

With the close of the war began a period of reaction, a period of inflated enthusiasm. In these days of postwar idealism people began to talk of remaking the world, and of ushering in a new heaven and a new earth ; and the Government, freed from the burden of maintaining the expenses of a costly war made, in a flush of liberal exuberance, large promises. New schemes were launched, and old schemes which could not be taken up because of the war were revived and given effect to. In the eight years that followed as many as eight new

universities were founded. They were the Muslim University at Aligrah (1920), Rangoon (1920), Lucknow (1920), Dacca (1921), Delhi (1922), Nagpur (1923), Andhra (1926) and Agra (1926). Another new university was in the process of formation at Chidambaram in the Madras Presidency and in 1929 it came into existence as the Annamalai University. Since then another university has been added to the number: it is the Travancore University founded in 1937. This completes the list of Indian universities up to date.

As we shall presently see, these new universities were not all of the same type; some of them were modelled in accordance with the recommendations of the Calcutta University Commission while others took after the older universities. Generally speaking where there is a single university in a province it has got to be and and is of an affiliating character partly in order to cover the wide area over which a province extends and partly to avoid the alternative of abolishing the far-flung existing colleges and concentrating all of them in one centre. But where there are more universities than one as in U. P., one of these universities is usually of the affiliating type and the other or others are of the unitary type. However, an affiliating university is not necessarily precluded from undertaking direct teaching as we see in the case of Calcutta.

I have already referred to the influences which led to the foundation of the Muslim University at Aligarh. The constitution of the university follows closely the suggestions of the Commission. There are the Court, the

Executive Council, the Academic Council, the Standing Finance Committee and different Departments of Studies. Recently discussions are going on about the introduction of the faculty system, as in the older universities, by grouping together the different Departments of studies. There is a Chancellor as well as a Pro-Chancellor, a Vice-Chancellor and a Pro-Vice-Chancellor. The Viceroy is the Lord Rector of the university, while the Local Government is represented by a Visiting Board consisting of the Governor and one or two other members. The Vice-Chancellor is the principal executive officer and the Pro-Vice-Chancellor is the principal academic officer of the university. The university maintains three Halls consisting of several hostels under the general supervision of the Provosts. More than 75 per cent of the students are in residence. There is a separate Hall for women students. The teaching arrangements of these women students for the B. A. classes are made in the Muslim Girls' Intermediate College, a constituent college of the university, while for the B.T. classes there are purdah arrangements for them in the common Training College.

With the separation of Burma from India in 1936 Rangoon University went out of the ambit of the Indian university system. But it started as a member of that system and is still represented on the Inter-University Board of India (see *infra*), hence a short description of the university will not be out of place.

Rangoon University was founded in the same year as Aligarh University in realisation of a project

modelled years ago. At the time of its foundation it had only two constituent colleges, the University College and the Judson College ; since then three other colleges have been added by amending the original act in 1924 and again in 1939. These colleges are the Teachers' Training College within the university campus, the Medical College in the city of Rangoon and the Agricultural College at Mandalay. There is also an Intermediate College at Mandalay which has been declared to be an aided institution managed by the University of Rangoon. Originally it was intended that the university should be unitary in character, the two constituent colleges being left free under the incorporating Act to amalgamate within five years of the passing of the Act ; but the amalgamation could not be effected and so the unitary character of the university has not been fully realised in practice.

The government of the university is in the hands of a Vice-Chancellor, the Council, the Senate (the academic authority) the Executive Committee of the Council and the Standing Committee of the Senate, the Council being the supreme authority.

One interesting fact about the Rangoon University deserves mention. In 1926 the Rangoon University Building Trust Act was passed for the purpose of providing a site and buildings for the university. The Trust carried out its functions so satisfactorily that it not only provided the university with a fine set of buildings just outside the city of Rangoon, but with the surplus at its disposal it also presented the university

with a Training College. The university also succeeded in securing liberal grants from the Burma Oil Company for a College of Engineering which is a part of the University College.

The nucleus of Lucknow University founded in November 1920 was formed from the Canning College and the King George's Medical College. The Act provided for the recognition of colleges not directly maintained by the university, So the Isabella Thoburn College for Women and the Mahila Vidyalaya College have now come to form a part of the university catering only for women's education.

The government of the university is in the hands of a Court consisting of about 200 members, the Executive Council which is the executive body of the university, the Academic Council the academie body, the Committee of Reference for financial matters and the Faculties.

The university. was generously endowed by the Taluqdars and Raises of Oudh and provided with fine buildings beautifully situated. It is in fact one of the best endowed universities in India maintaining a high scale of expenditure.

I have already described how Dacca University came to be founded. The university has been fortunate in many respects ; since its very inception it has been in receipt of liberal capital and recurring grants from the Government. It has also been fortunate in its material inheritance. In addition to the old building of the Dacca College it has been given

the greater portion of the buildings destined for the now defunct Government of East Bengal and Assam.

This university was the first to adopt the revised form of constitution recommended by the Calcutta University Commission with a Court, the Executive Council and the Academic Council and a whole-time paid Vice-Chancellor. There is special statutory provision to ensure representation of the Mohammedans on the different university bodies and the principle of separate electorate for the Mohammedans has been adopted. In this matter this university occupies a unique position among Indian universities.

The university is unitary in character and the teaching is centrally organised. For residential purposes the students are grouped under three Halls each under the control of a Provost.

Delhi University was the result of a desire to provide the new capital of India with an independent university of its own. Before its incorporation in 1922 the Delhi colleges were affiliated to the Punjab University. The original idea was to establish and incorporate a unitary, teaching and residential university at Delhi. But the idea could not materialise mainly for want of funds. The university as originally constituted consisted of three first-grade colleges teaching up to the M. A. standard and a few other colleges which started as Intermediate colleges but which now teach up to the B. A. standard. It assumed adequate control over teaching as is contemplated by the Act but left the colleges free to organise the teaching on a system of

co-operation independent of the university. In 1934 the Government of India indicated the future educational policy of the Government with regard to this university and suggested its development on federal lines. In 1943 the Delhi University Act was accordingly amended. The federal university is now in the process of making. The old Viceregal lodge and its extensive grounds have provided the new university with a fine campus and the three original constituent first-grade colleges are now moving to the new site. In fact one of them, the St. Stephen's College, has already moved in. The university is building a library and laboratories there ; and it is hoped that before long the work of the university will be in full swing. The constitution of the university follows closely the recommendations of the University Commission.This is the only university of which the Viceroy is the Chancellor.

Two things about the new Delhi University deserve a passing reference. Delhi is the first university to abolish the Intermediate examination. The schools in Delhi have been consequently organised (they are under a Board) under a new appellation, higher secondary schools, providing an eleven-year course leading to the university where the first degree course now extends over three years. Thus Delhi is the first university in India to be completely reorganised on a new model which in some important respects differs from the model suggested by the Calcutta Uuniversity Commission but which is in conformity with the more recent views on the subject, (see *infra*).

When the amending Act was on the legislative anvil there was some strong opposition from certain influential quarters. Vested interests were at play trying to foil all attempts of reorganisation. Then again, pressure was brought upon so that the new constitution would make provision for communal representation. Fortunately however, reactionary forces were defeated and academic considerations prevailed. The history of the reorganisation of Delhi University thus and in a way indicates the future course of university reorganisation in this country.

In 1923 soon after the incorporation of Deihi University the Nagpur University Act was passed bringing the new university into existence. But the idea of a university for the Central Provinces was not new. As early as 1914 the Local Government had appointed a Committee to consider the question of the establishment of a provincial university which would be of the teaching type as far as Nagpur and its immediate neighbourhood were concerned, but which would also affiliate colleges situated in other places in the Central Provinces and Berar. But the University Act as finally passed into law provided for the establishment of a purely affiliating type of university. However, it was so framed that the university might subsequently and without amending legislation develop a teaching side. But it could not do much in that direction except providing for a Department of Law maintained directly by itself.

Some years ago the university received a munificent donation of about thirtythree lakhs of rupees from Rao

Bahadur D. Lakshminarayan for the purposes of developing a technical side and a College of Technology named after the donor is in the process of formation.

The constitution of the university follows the constitution of the newer type of universities. One interesting provision in the constitution may be noted here. The Court consists among others of representatives of the legislature and nominees from among headmasters and inspectors. However, the Vice-Chancellor's post is not a salaried one. There are in all sixteen affiliated colleges including an Agricultural College, a Training College and a School of Engineering. Of these six are situated in the city of Nagpur.

For more than a decade prior to 1926 the people of the Telegu speaking districts of the Madras Presidency continued to make representations urging the claims of the Andhra area for a separate university; and as far back as 1920 the Senate of Madras University had accepted the principle of providing each linguistic area with a university of its own. The Government accepted the principle and in 1921 appointed a committee to consider the proposal for the establishment of a separate Andhra University. The Committee submitted its report in the following year and recommended the establishment of a unitary and residential university with special facilities for higher technical education. But when the Andhra University Act was actually passed in 1926 it created a university very much like the older universities. It has also retained the nomenclature of the older universities regarding the consti-

tutional bodies, the Senate and the Syndicate, but there is also an Academic Council. One notable feature is that the constitution contains the provision for the election of the Vice-Chancellor by the Senate though the first Vice-Chancellor was to be nominated. The original Act also made provision for the ultimate use of the vernaculars as the media of instruction and examination. But this idea still remains unrealised.

One interesting event in the history of this university has been the controversy that arose over its location. There were protagonists for the northern districts as well as for the southern districts. Originally the university was located at Bezwada, Finally in 1931 the university came to be situated at Vizagapatam. Due to the war, however, the university has recently been shifted to Guntur much to the liking of the southerners.

The university has a number of colleges affiliated to it including a Training College, a Medical College, and six first-grade colleges. Affiliated to the university there is also a number of Oriental Colleges, including one intended specially for women. It also maintains with the help of liberal benefactions from the Maharaja of Jeypore a University College of Arts and Commerce and a University College of Science, of its own. The affiliated and recognised colleges provide courses of study qualifying students for admission to university examinations including those in oriental languages but excluding those for Honours courses. Honours courses are confined to the two colleges maintained directly by the university and referred to above.

Agra University was brought into existence in 1927 by an Act of the legislature of the United Provinces of Agra and Oudh for the purpose of affiliating the colleges hitherto associated with Allahabad University. The object of the Act was to set that university free to function as a unitary, teaching and residential university, by relieving it of the responsibility of controlling the quality and character of teaching in the affiliated colleges. The jurisdiction of Agra University extends over the United Provinces (excluding the territorial limits of each of the four unitary universities in the province), Central India, Rajputana and Gwalior. and in all there are 17 colleges affilated to it. The university affiliates colleges of the graduate and post-graduate standards but does not forbid colleges to retain intermediate classes over which, however, the university does not exercise any control. These Intermediate classes of the degree colleges and Intermediate colleges are affiliated to the U. P. Board of High School and Intermediate Education. This a special feature provided by the Agra University Act.

The authorities of the university are the Senate, the supreme governing body, the Executive Council, the executive body and the Academic Board and the Faculties. In other respects the university does not differ from the older universities of the affiliating type.

Annamalai University of Annamalainagar, Chidambaram, in the south of the Madras Presidency was incorporated in the year 1929 by an Act of the Madras legislature. The university owes much to the initiative

and generosity of Raja Sir Annamalai Chettiar of Chettinad who in 1928 offered to hand over to the proposed university the three collegiate institutions for higher education in English, Tamil and Sanskrit studies founded and maintained by him at Chidambaram together with a donation of Rs. 20 lakhs. The Government of Madras responded to this generous offer by a contribution of Rs. 27 lakhs.

The university is unitary, teaching and residential in character. A special feature of the university is the provision for a Faculty of Oriental Learning with a view to giving special importance to the study of Tamil, Sanskrit and Indian History, Indian Music and other similar subjects. Attached to the university there is a music college, Raja Annamalai Music College and another special and unique feature, an Oriental Training College which organises a training course for Pandits in Sanskrit and Tamil. Another interesting feature is the provision made in 1934 for a research department in Tamil. Attempts have also been made by the university to procure the publication of suitable text books in Tamil with a view to the ultimate adoption of Tamil as the medium of instruction for the different subjects of study in the university.

The principal authorities of the university are the Senate, the Syndicate, the Academic Council, the Faculties, the Boards of Studies and the Board of Selection. The Vice-Chancellor is the principal executive officer of the university. The founder Sir Annamalai Chettiar is the Pro-Chancellor.

Recently there has been an attempt to amend the Annamalai University Act for the purpose of effecting certain reorganisations in the constitution and administration of the university. It is now proposed to abolish the Academic Council and debar the teachers from becoming members of the Senate and the Syndicate and thus reduce their status. The reason for this move is not quite clear ; but there can be no doubt that it is a reactionary measure which goes against the modern principles of university government.

After Annamalai came Travancore. Travancore has been one of the most progressive states in the field of education. Naturally it soon came to claim a university of its own. Travancore University was established in 1927 by an Act promulgated by His Highness the Maharaja of Travancore.

The colleges in Travancore which were ten in number were previously affiliated to the University of Madras. As I have already pointed out, during the last twenty years there has been a growing desire among the people in the states to have universities of their own. Mysore had its university, Hyderabad also had its Osmania University. Naturally Travancore came to demand one and Travancore was well-equipped for having a university of its own. Education had made rapid progress in the State, there were already ten colleges affiliated to Madras University and it was high time that Travancore had an independent university to give coherence to her well-orgainsed and extensive educational system.

One of the aims of Travancore University, and this is one of its special features, is to provide for the conservation and promotion of Kerala art and culture. Two other objects mentioned in the preamble of the Act are (i) educational reorganisation for development of technical and technological education and (ii) furtherance of original research in the various branches of applied science.

The university is primarily a teaching university with eight constituent colleges all situated in Trivandrum ; but by special arrangement it had admitted to the privileges of the university seven other colleges situated outside Trivandrum. However, Honours work is done only in the constituent colleges, affiliated colleges confining themselves mainly to intermediate and in two cases also to B. A. pass work.

The constitution of the university provides for the Senate, the Syndicate and the different Faculties. The Maharaja of Travancore is the Chancellor of the university and the executive functions are entrusted to a Pro-Vice-Chancellor, a whole-time salaried officer.

So far I have described the new universities which came into existence in the post-war period. In this period there were also some important developments in some of the older universities and I shall now briefly describe these developments.

Of the older universities Allahabad is the one which has changed to the greatest extent. By an act passed in 1922 the old affiliating university was changed into a unitary, teaching and residential university with

control over the quality and character of teaching in the associated colleges. The Muir Central College became the nucleus of the teaching university, the jurisdiction of which was limited to a territorial area of ten miles radius from the Convocation Hall of the university. Within this area there are two other institutions which supplement instruction given in the university and these are the Ewing Christian College and the Kayastha Pathshala College. The women's department which provides full instruction for the degree course was formerly in the Crosthwaite Girls' College, but it has now been shifted to the university campus. The university has also an agricultural college in the Agricultural Institute at Naini.

The constitution of the university closely follows the recommendation of the University Commision. There are the Court, the Executive Council and the Academic Council. A special feature is a Muslim Advisory Board to advise the university on matters affecting Muslim interest. There is also a Women's Advisory Board.

In Calcutta there has been a remarkable increase in the number of affiliated colleges, which now stands at about 75. In the university proper the notable developments include further extension of the activities of the Post-Graduate departments, the opening of a Teachers' Training Department and an Appointments and Information Board to help university students to find suitable employment.

Some notable developments have also taken place in Bombay. In 1929 there was a committee on university

reforms presided over by Sir Chimanlal Setalwad which suggested definite lines of reorganisation specially with regard to post-graduate work. Incidentally, one of the recommendations of the Setalwad Committee was to create four new universities in the province, in Maharashtra, Sind, Gujarat and Karnatak, each of which is, linguistically, a well-defined and separate region. In 1928 the Bombay Legislative Council passed an Act liberalising the constitution of the Senate and creating a new body, the Academic Council, whose duties were to be much on the lines of similar bodies in the newly created universities. The Act also made provision for the constitution of a Board of Post-Graduate Studies with a view to enabling the university to provide greater facilities for higher education and to conduct post-graduate teaching in all branches of learning including technology. As a result though the university still maintains the character of an affiliating university, it has developed a few teaching departments of its own at the head-quarters among which its School of Economics and Sociology deserves special mention. The bulk of the post-graduate work is still done in the affiliated colleges. The university exercises an indirect control over such work by recognising a number of teachers of the affiliated institutions as "university teachers" and confining post-graduate teaching under them only. The number of affiliated colleges stands today at 50 ; of these 18 are professional colleges.

The organisation of Madras University has been radically altered as a result of two enactments relating

to the university passed in 1923 and 1929. The University Act of 1923 and the amending Act of 1929 have brought the constitution more in line with that of the newer universities. The university has also extended the scope of its teaching activities by opening new departments; but on the whole the university still retains the intrinsic character of an affiliating institution and the idea behind the Act of 1923 namely that of establishing a teaching and residential university, is still far from realisation. Today there are in all 15 constituent and 31 affiliated colleges attached to Madras University.

The most notable event in the history of the Punjab University in recent years has been the appointment of the Punjab University Enquiry Committee in 1932 which submitted an elaborate report touching upon all aspects of university work and making important recommendations. Unfortunately, however, the Senate of the university did not generally favour the recommendations of the Committee excepting a few and consequently there has not been any far-reaching change in the organisation and character of the university. Today there are altogether 61 colleges affiliated to the university. Of these a large number teach only up to the Intermediate standard.

While these developments have been taking place in the universities mentioned above, other universities too have gone on developing and extending their activities; but as there has not been any fundamental

change anywhere, a discussion of such development need not detain us.

However, several other events have taken place in course of the last two decades which have directly and indirectly affected the universities and which therefore now deserve our attention. First among these is the establishment of the Inter-University Board of India to co-ordinate the work of the different universities. in this country. The need for such co-ordination was expressed by the Calcutta University Commission. The idea also received support from other quarters. The Lytton Committee on Indian students in England expressed the desirability of an organisation of this type. The Indian Universities' Conference held in 1924 unanimously recommended the establishment of an Inter-University Board with, among others, the following functions : (i) to act as an Inter-University organisation and Bureau of information, (ii) to facilitate the exchange of professors among the universities, (iii) to serve as the authorised channel of communication, and (iv) to facilitate co-ordination of university work. The Board actually came into existence in 1925 and has functioned since. It has already got some useful work to its credit. Besides the annual meetings attended by the representatives of the Indian universities the Board is also holding quinquennial conferences of delegates from all the universities.

The Inter-University Board advises the central Advisory Board of Edudation of the Government of India

in all matters relating to university education. The re-establishment of the Central Advisory Board some years ago marks a very important development in the field of Indian education. Hitherto there was no authoritative body which could take a comprehensive view of the entire field of education in the country ; but now in the Central Advisory Board we have a body which can stduy the problems of education on an all-India basis and thus take a co-ordinated view of things. The Board consists of representatives of the different provincial governments as well as other important constituencies like the Central Indian legislatures. It is presided over by the member of the Viceroy's Executive Council in charge of the portfolio of education. The Board has already done some admirable work and published some very valuable reports on different aspects of Indian education.

The other important event is the establishment of Boards of High School and Intermediate Education in some provinces in pursuance of the recommendations of the Calcutta University Commission. They are the Dacca Board, the U. P. Board and the Board of Intermediate and High School Education for Central India, Rajputana and Gwalior. Madras, Bihar, C. P. and Delhi have also Boards, but they deal only with high school education. Intermediate education in these areas (In Delhi of course very recently there has been a reorganisation to which reference has already been made) is still under the control of the universities. Where such Boards are in existence and they hold examinations leading to the universities, the latter find themselves

in a difficult position. They cannot control the pre-education of their entrants whom they are called upon to educate. A satisfactory solution of this anomalous position has not yet been found.

Another important event of this period is the political non-co-operation movement. It once more raised the cry for national education and brought into existence several national universities like the Gujrat Vidyapith and the Kasi Vidyapith. It has been said that the distinctive feature of these institutions lay more in the political outlook of their teachers and pupils than in anything else. However, they made valuable experiments with the use of the languages of the people for imparting education of a university standard and these experiments have proved that it is not as difficult to use the mother tongue for such purposes as it is sometimes made out to be. These national universities also emphasised the study of the classical languages and the ancient culture and of history, economics and politics in a more realistic and national setting.

Until about fifteen years ago the universities did not concern themselves much about how their alumni were employed after completion of studies in the universities. This was because in those days the students did not find much difficulty in securing jobs after leaving their schools and colleges. But soon the avenues of emyloyment became congested and the number of employable men far exceeded the number of available jobs. The result was unemployment which became more and more acute as years went by. Soon

the problem attained such dimensions as to attract widespread attention from all quarters. Politicians and educationists joined hands in suggesting solutions of the problem. And the educational system offered itself as the handiest and readiest target of criticism. The burden of criticism was that the defects in our educational system were largely responsible for unemployment. Therefore the system should be thoroughly overhauled and reorganised ; the overcrowding of universities is to be stopped preventing wastage at this stage ; provision is to be made for a variety of courses in the secondary stage and arrangements are to be made for definite vocational and pre-vocational studies. The scheme visualised several parallel courses in the higher secondary stage one of which would lead to the university, others practical in nature would, generally speaking, be self-contained or would lead to technological, agricultural and such other types of colleges. The graduation course would extend over three years and would lead to the first degree of the university. The idea of such reorganisation of stages was first suggested in 1934 by the inter university board. The Sapru Committee on unemployment of the U. P. Government also endorsed these views. Since then these suggestions have been widely discussed and the proposals have been approved by various authorities including the Central Advisory Board of Education.

It is interesting to note in this connection that the above scheme does not make any provision for separate Intermediate colleges. Instead, it suggests that that stage should cease to exist as a separate stage and

should be incorporated partly in the high school stage and partly in the collegiate stage ; the secondary stage will be divided into two sub-stages, lower and higher. We may here remember that the Calcutta University Commission had strongly championed separate Intermediate colleges.

A thorough overhauling of the entire educational system as proposed in the scheme referred to above is yet to come. There are many obstacles in the way, the chief of which is the question of finance. Because of lack of funds the scheme could not be put into operation. But when that is done there is no doubt that the university system in India would greatly be affected.

One result of widespread unemployment among the educated people has been that universities are now more conscious of the need of making their courses more practical so that they may fit in with the actual vocational requirements of their students. Several universities have opened what might be called employment bureaus and some of these, like the Appointments Board of Calcutta University have already rendered useful services in this direction.

Since the above was written there has been one important development which should be briefly recorded here before I conclude the chapter.

In a previous chapter I referred to the increasing demand for more universities on regional basis. In the last two or three years such demands have been heard in Sind, Orissa, Assam, Rajputana and Maharashtra.

The Assam, Orissa and Sind Legislatures some time ago appointed committees to enquire into the question of establishing universities in their areas. The Bombay Government too in 1942 appointed a committee to go into the question of providing a university for the Maharashtra-speaking area in that presidency. These committees completed their work and submitted their reports some of which appeared in course of the year 1943. They all endorse the proposal for new universities. Sind is now going to have a university of its own. One of the objects of that university will be to preserve the "Sind culture". We are told that "Sind had never had the chance of influencing the council of Bombay University" and that the establishment of Sind University will remove this and other complaints. Assam has also decided to have her own university. But there has been some difficulty about the site for the University of Assam, both the Brahmaputra and the Surma Valleys vigorously pressing their claims. Nothing however has been finally decided and the establishment of the university is not yet an accomplished fact. Orissa too is to have a university. It will be called the Utkal University. In fact this university has already begun to function as an administrative body. The Maharashtra University Committee which was presided over by the Rt. Hon'ble Dr. M. R. Jayakar has, in a valuable report, also supported the proposal for a university to be situated at Poona, and to be named as the "University of Poona". The proposal for a university for Maharasatra is not new. Poona in several respects does offer an

excellent centre for a university of the federal type and it is hoped that before long the idea will materialise and Poona will have her own university. Incidentally, it is interesting to note in the report of the Maharashtra University Committee, the arguments put forward in justification of a regional university. It is argued there that regionalism does not necessarily denote parochialism and that a regional university is not incompatible with highest university ideals. Apropos of the special functions of the proposed university it is stated that its object among others will be : "While not losing sight of its essential character as a University, i.e., a seat of universal learning which recognises no frontiers or barriers except those of the human mind itself, to keep in view the special needs, interests and traditions of Maharashtra and its people, and, in particular, (a) its economic resources, its special problems of agriculture, industry and commerce, and generally the various aspects of its economic and industrial life , (b) Marathi language and literature, the history, civilisation, art and culture of Maharashtra, and in general every branch of study relating to what may be regarded as the distinctive features of the life and thought of the people of Maharashtra of all classes and communities." In this connection we may also notice the following object which denotes a significant and welcome innovation. Extra-mural activities by universities are, unfortunately, not common in this country and we may hope that when the University of Poona comes into being it will successfully work out this idea and give a lead to

other universities. "To diffuse widely the benefits of university education among all classes by organising centres of extra-mural teaching and university extension activities and encouraging the production of popular literature on scientific and cultural subjects." Some time ago Jaipur State in Rajputana took the initiative and appointed a special officer to enquire into the possibilities of a university for the Rajputana States. It is claimed that her distinctive cultural traditions and her material resources provide Rajputana with a suitable environment for a university of her own. Like the universities of Poona and Sind the University of Rajputana is still to materialise ; but from what we have seen it may be safely assumed that we have not as yet heard the last word about more universities for India.

CHAPTER IX

Present Position of University Education in India.

In the preceding chapters I have briefly narrated the story of the foundation of the modern Indian universities. For obvious reasons the details of their subsequent history have not been included here. But everyone of them has grown and changed greatly in course of its existence. No university today stands where it stood at the time of its foundation. New faculties have been added, new degrees, courses and examinations have been instituted, the sphere of activity has been extended, rules and regulations have been modified and the universities have grown, changed and developed. In some cases there has been change almost beyond recognition. For example, the old Allahabad University is no longer recognisable in the new Allahabad University. In summing up the results of such changes in general terms I shall, in this chapter, try to indicate broadly the present position of university education in this country.

Today there are in India in all eighteen universities. The University of Rangoon, which started as a member of the Indian university system but ceased to be so on the separation of Burma from India, has not been included in the above number, Nor have I included in it the Indian Women's University of Bombay, the Visvabharati of Santiniketan, the Kasi Vidyapith of

Benares and similar other institutions, because their degrees and diplomas are not recognised and they were not created either by acts of legislatures or by regulations promulgated by authorities which have a constitutional status with the Government of India.

These eighteen universities exhibit diversities in type and character due to historical accidents and also to deliberate planning, Roughly speaking they may be divided into two categories ; (1) unitary residential universities and (2) affiliating universities. To the first category belong Benares Hindu University, Aligarh Muslim University, Dacca University and others, while Calcutta, Madras, Bombay and Agra are examples of the universities of the second category. The second category may be further subdivided into (a) teaching universities and (b) non-teaching universities. As we have already seen, Calcutta, while it affiliates colleges and holds examinations, also directly organises post-graduate teaching under its own care. To that extent it is a teaching university. But Agra does not make any provision for direct teaching of any kind whatsoever. The two adjoining tables show the present position of the Indian universities, the categories they belong to, their enrolment and other details. The first table is taken from the last quinquennial review of the progress of education in India (for the quinquennium 1932-37) and the second is taken from a recent report of the Central Advisory Board. The second table is more up-to-date but the first is more comprehensive.

Constitution

The constitutions of the universities are defined in their acts of incorporation. It is not possible to consider such constitutions in details ; I shall here note only the general features.

At the head of a university is the Chancellor. Generally the Governor of the province in which the university is situated is the Chancellor of the university. In Delhi however it is the Viceroy who is the Chancellor. In the case of Mysore and Travancore the ruler of the State is the Chancellor, while in Hyderabad the President of the Executive Council of the Nizam's government is the Chancellor of the Osmania University, the Nizam being the Patron. Benares and Aligarh universities elect their Chancellor from among the ruling princes. The Viceroy is the Lord Rector of these two universities. He is also the Visitor of most of the newly created universities excepting Benares. At Benares the Governor of the province exercises the visitorial function.

In several of the new universities previous sanction of the Governor-General is necessary before a university can recognise as equivalent to its own, an entrance examination held by another university or authority. At Benares no statute making any changes in the constitution of the Court, Council, Senate or Syndicate can be made without the previous sanction of the Governor-General. In Dacca similar sanction has to be obtained before any statute may be passed which affects

the proportion or method of Mohammedan representation on the university bodies.

The Chancellors of Indian universities are not mere ornamental heads, at least in British India, They appoint the Vice-Chancellors and possess powers of approval and veto in many matters. The Chancellor's approval is generally necessary before changes in regulations may come into force. In certain cases they may even interfere in the internal administration of the university. In fact it is through the Chancellor that the Government exercise their direct control over the universities.

The general administration of a university is in the hands of the Vice-Chancellor who is the executive head. As I have already said, the Vice-Chancellor is appointed by the Chancellor; there is, however, no uniform procedure about the appointment. In Calcutta, Bombay, the Punjab and Patna the Local Government submit names to the Governors who nominate the Vice-Chancellors. In some of the newer universities, the Vice-Chancellor is elected from a panel subject to certain restrictions of previous nomination or later selection or approval. The post of the Vice-Chancellor in many of the universities is an honorary one, while in some others it is salaried. Generally the term of office of a Vice-Chancellor extends to two or three years.

In some universities there is quite a hierarchy of dignitaries and functionaries from a Lord Rector to a Pro-Vice-Chancellor. There are Visitors and even Pro-Chancellors. This has been necessary to accommo-

date as many important people as possible and to associate them with the government of the university. The Pro-Vice-Chancellor's post is really midway between those of the Vice-Chancellor and the Registrar. A Pro-Vice-Chancellor becomes also necessary where the Vice-Chancellor is unable to devote much time to his duties. We may remember that most of our honorary Vice-Chancellors are busy people and public men with various demands on their time and energy.

The university government is, generally speaking, under the control of a body called the Senate. In some of the new universities the appellation has been changed to that of the Court. In these supreme governing bodies of the universities there are ex-officio members, nominated members and some elected members. Ex-officio members are mostly officials. Originally the nominated element formed the majority on these bodies, but of late there has been a tendency to decrease the number of nominated members and increase that of elected members. In Calcutta and the Punjab, however, the majority are still nominated. Nominations in all cases are made by the Chancellor. Members of the Senate or the Court as the case may be, are recruited from all ranks of public life. There are representatives of trade, industry and commerce as well as academic bodies; but generally the representation of non-academic interests is not very large,

The Senate or the Court is a large body consisting of, in some cases, nearly two hundred members. Naturally it carries on the immediate executive activities through

a smaller body called the Syndicate in the older universities and the Executive Council in the newer universities. For purely educational matters some of the newer universities have Academic Councils, which are the Academic bodies of the universities. These Academic Councils consist mainly of teachers. At Benares University there are two sets of bodies: the Court which is the supreme governing body with its executive, the Council; and the Senate which is the Academic body of the University with its executive the Syndicate. Besides the above general bodies there are the Boards of Studies or Departments of Studies for particular subjects and Faculties for each group of subjects, like Arts, Science, Medicine, Engineering etc. A Faculty is mainly constituted of a number of Fellows of the Senate and is presided over by a Dean.

Finance

In the foregoing pages I have more than once referred to the fact that Indian universities are dependent to a great extent on their fee-income i. e. the income they derive from holding various examinations. Some universities, of course, do not hold the matriculation and the intermediate examinations but a majority of them do. Income from such fees covers a large portion of the expenses of Indian universities. For example, in 1939-40 45·8 per cent of the expenses was met from fee-income. In the quinquennium 1932-37 the percentage was 46·3 (approx) and in 1927-32 it was 45·7 (approx).

Besides the fee-income there is the income derived from endowments like the Ghose and Palit endowments

to Calcutta University, the Laxminarayan endowment to Nagpur University, the Chettiar endowments to the Annamalai University. Among the Indian universities perhaps Calcutta and Lucknow have been specially lucky in the matter of endowments. On the whole, however, the total endowments received by any one university from private sources are not sufficient to meet even half the annual recurring expenses of that university. In 1939-40, the latest year the report of which is available to us, the income derived from other sources which includes income from endowments covered 18·1 per cent of the total expenses of Indian universities.

From the above it would appear that Indian universities are to a great extent dependent on the Government for their financial stability. Government assistance is usually given in the form of block grants. Such grants may or may not have any reference to the details of proposed expenditure. They may be wholly or partly statutory or dependent either wholly or partly on the pleasure of the government in legislatures. In either case the budget session provides an outlet for criticism of the university affairs. This has its bright side ; but it has deleterious effects too. As a result the universities are led to a hand-to-mouth existence. Long term planning and planned expansion become difficult. In some cases as in Allahabad and Lucknow the position is somewhat better ; for, there grants are made for periods of five years. But in most other universities situated in British India the grants are made on an annual basis.

The following table gives the proportions (approximately) of expenditure of universities according to sources, for the years 1931-32 and 1936-37 :

Year	Total	Govt.	Fee	Other sources
		Rs.		
1931-32	1,32,07, 788	36·1	45·7	18·2
1936-37	1,43,83, 507	35·8	46·3	17·9.

Courses of Study

The organisation and the courses of studies in the different Indian universities more or less follow a general type. Except where there is a Board of High School and Intermediate Education a student enters the university after the Matriculation or School Leaving certificate Examination. He now begins to specialise, for, at the Intermediate stage he may enrol either for the examination in Arts or in Science. Two years after passing this examination he takes the degree examination in Arts or Science. In areas where a Board controls high school and intermediate education as in Dacca or Allahabad, the entrance to the university is at the post-Intermediate stage. The degree examination may be either for a Pass or for Honours. In some universities like Dacca and Madras Honours course extends over an additional year, The Master's degree is obtained generally two years after graduation. Andhra, Annamalai and Madras, however, grant the M.A. degree to their Honours graduates without any further examination, In some universities like Aligarh and Lucknow there are two examinations for the

Master's degree, one at the end of each year. They are known as M.A. (Previous) and M.A. (Final) examinations.

The above are the degrees commonly sought after and they are given in the Faculties of Arts and Science. In these Faculties there are also provisions for research degrees like Ph. D., D.Sc, D.Litt., or LL.D.. Some universities like Madras and Annamalai even have M.Litt as a research degree. For a research degree a student prepares a thesis containing original work. He may work either by himself or under a recognised teacher.

In the Faculty of Arts a student takes up English, and three other subjects for the Intermediate and two other for the B.A. examination from among subjects like History, Economics (Civics in the Intermediate), Mathematics, Philosophy (Logic in the Intermediate), and Classical and Modern Indian languages. Some universities provide for a paper on the mother tongue in both the examinations. We may remember that in this stage English is the medium of instruction everywhere except the Osmania University. Naturally English receives a good deal of emphasis. As a subject too it enjoys the highest prestige. For the Master's degree the student selects only one subject though there may be provision for the study of subsidiary subjects in the course. Subjects for the M.A. course include among others Modern Indian languages, Modern European languages, Classical languages, Philosophy, History, Economics, and Mathematics. Among the subjects for graduation it is found that Economics is a very popular subject. In the post-graduate course too

along with English it is among the most popular subjects.

In the Faculty of Science the common subjects taken up in the Intermediate and the graduation stages are Physics, Chemistry, Botany, Mathematics, Geology and Zoology. The most common combination is Mathematics, Physics and Chemistry. English is also a compulsory subject in the Intermediate course ; in some universities there is also a paper on the mother tongue. In the graduation course, however, in many universities neither English nor the mother tongue is included. There is the provision for practical laboratory examination in all and specially the higher stages. The regulations for the Master's degree in Science are very much like those in Arts. For the Master's degree in Science, besides the subjcts mentioned above, some universities also have provision for applied subjects like Applied Physics, Applied Mathematics and Industrial Chemistry.

The Faculties of Oriental Learning and Theology which some universities have instituted, stand midway between the general Faculties and the professional Faculties which I shall describe presently. On the whole, however, they do not seem to be very popular specially in the northern universities. According to the latest available returns in Aligarh which has the B. Th. course there were, in one year, only four students who successfully completed the course,

The professional Faculties deal with subjects like Law, Medicine, Engineering, Technology, Commerce and Teaching and degrees B,L. (LL.B.), M.B. (in some

universities Surgery is specially mentioned along with Medicine and the degree is M.B.,B.S.), B.E. (C.E.), B.Com., B.T. (or B.Ed. in the newer universities) are awarded on the result of examinations. Not all universities have all these professional Faculties nor can all universities organise teaching in all the different subjects because of the expenses involved in maintaining institutions imparting such professional instruction. For example, uni- the Faculty of Medicine exists in only the following nine versities : – Calcutta, Bombay, Madras, Punjab, Lucknow, Andhra, Patna, Osmania and Mysore. In many unversities Education has no separate Faculty of its own and it forms a part of the Faculty of Arts. In Bombay there is the B. Sc. Tech. degree distinct and separate from B. E.

The duration of the courses differs in different universities and varies in accordance with the examination and the subject chosen ; but generally speaking the degree course in Law extends over two or three years, in Medicine over five years and in Engineering over four or five years with a final year of practical training. The course for the Bachelor's degree in Agriculture extends over three years and that for Education over one year only. In Madras the first degree in Teaching is still known as L.T. There is a widesprerad feeling that the degree course in Education should be extended over another year ; but there are difficulties which have rendered the extension of the course not possible under the existing circumstances. Some universities have a separate Faculty for Commerce while in Calcutta it is a part of the Faculty of Arts. The degree awarded is

B. Com. and the course extends over two years. Benares has a Faculty of Ayurvedic Medicine and the duration of the course is six years. Generally speaking excepting in Law and Teaching the minimum entrance qualification for candidates to the courses is a pass in the Intermediate examination in Science. Some universities have a special Intermediate course for admission into the Faculty of Medicine, In Law and Teaching a graduate's degree is the essential minimum.

Some universities have so arranged the courses in Law that a student may attend the classes as a part-timer. As a result students sometimes combine it with a Master's degree course, taking the Master's degree after two years and the degree in Law in the third year.

Law still seems to be the most popular of the professional courses while perhaps Agriculture is the least popular. In an agricultural country like ours this may appear to be strange, but it is a fact. Then again, not all our universities have agricultural colleges imparting education of a university standard. At present there are such colleges only in Poona, Lyallpur, Cawnpore, Nagpur and Coimbatore. They are all affiliated to universities.

In some of the Faculties in addition to the first degree there is a higher Master's degree such as M. Com., M.L., and M.Ed. These are examination degrees and are awarded generally two years after the first degree. In the Faculty of Medicine there is a doctorate degree, the M.D., which is a research degree. Generally speaking, however, professional men do not go

after such higher degrees and remain content with the Bachelor's degree which entitles them to practise their profession without any bar.

Besides degree courses many universities in the country provide a large number of diploma and certificate courses of various descriptions and in various subjects including such subjects as Librarianship and Domestic Science Training.

Organisation of Instruction

The above courses are given in colleges. Such colleges may be, as already described, either affiliated or constituent colleges of a university. In unitary universities having only departments of studies and no constituent or affiliated colleges the courses are given in the different departments. In India today there are 282 affiliated colleges, 62 constituent colleges and 144 departments. The number of professional colleges is about 100. Included in this number are such colleges as the Thomason Engineering College at Roorke, U. P., which is not affiliated to any university but which awards its own diplomas which are regarded as equivalent to university degrees. Incidentally, we may mention that there are some other institutions of similar standing i.e, they are not affiliated to any university but their diplomas are regarded as equivalent to university degrees. As examples we may mention the Dehra Dun Forest Research Institute and the Imperial Agricultural Research Institute at Pusa. For post-graduate research work we

have centres like the India Association of Science, and the Bose Institute of Calcutta, the Indian Institute of Science at Bangalore, the Bhandarkar Oriental Research Institute at Poona and the Indian Institute of Philosophy at Amalner. These are all institutions of university standard and they all enjoy very high reputation. In a sense they are the nuclei of future universities.

I have already described to some extent the unitary universities and their organisation. I shall now describe very briefly the other type of colleges i. e., the affiliating colleges which along with the universities are responsible for the organisation of higher instruction in the different branches of learning. Of the affiliated colleges some are Government institutions and their entire cost is borne by Government. But the majority of these colleges, specially the Arts colleges, are private institutions, under the management of private bodies. The bulk of the work is done in these colleges ; and the quality of the work done depends largely on the facilities the colleges offer. Most of the colleges, however, live what may be called, a hand to mouth existence depending mainly on their fee-income. Very few can claim to have liberal endowments. And the State aid is, in most cases, negligible. As a result the colleges are not always as well-equipped as they should be and extensive laboratories and library facilities are not as common as they should be. The staff is not always well-paid and in many cases not sufficient. For these reasons

the colleges find it difficult to organise instruction on a satisfactory basis. They have to depend to a large extent on the mass-lecture method. Tutorial arrangements under the circumstances cannot but be unsatisfactory. In some of the larger colleges with more than a thousand students and a relatively small staff it is obviously impossible for the teacher to give individual attention to his pupils and tutorial classess there very often consist of large groups of students. However, the necessity for better tutorial arrangements is now recognised by all and there is a growing tendency to organise the system on more sound lines.

Inadequacy of the staff and absence of extensive library and laboratory facilities have had another bad effect. Except in the post-graduate classes where the pressure of lecture work is, comparatively speaking, lighter, the teachers in the undergraduate colleges with often too much of lecture work have neither the opportunity nor the time for advanced studies. This has a deadening effect on them as well as their pupils. And if in the grind of the mass lectures which do not vary very much from year to year, neither the teacher nor his pupil finds any inspiration, the fault lies less in them than in the organisation of the system. And as I have already pointed out, this defect in the system is due to the fact that we are not spending as much money as we should on it.

Social Life of Students

At one time not much was done to influence the

social life of the students. Extra-curricular activities in the shape of games, debates, dramatics etc. were not considered as forming an integral part of the educational programme of a college or university. Nor was much attention paid to the housing of the student population, specially of those who lived away from their parents and the natural environments of a home life. But since the beginning of the present century a good deal of attention has been paid to these aspects of student life. Many colleges now have hostels attached to them. The non-residential universities are trying to provide the right type of residence for their students through hostels and recognised messes. But we are yet far from solving the problem satisfactorily. On the other hand now that universities and colleges are running the students' hostels, a new problem has made its appearance. Most of the hostels are expensive and inspite of the amenities they have undoubtedly provided, they have further raised the cost of collegiate and university education. So this artificial raising of the standard of living of our students has not been beneficial either to the students or to the community. Provision for play-grounds and athletic facilities has now become quite common. Whether such facilities have been able to raise the health index of our students is a different question. Many colleges and universities have students' unions. These unions are responsible for organising debating societies, dramatic clubs and similar institutions. In many colleges such institutions as Law Society, Oriental Society. Hindi Association. Bengali Union, Mathematical

Association are doing good work. These associations provide common meeting grounds for students with similar intellectual inclinations and thus serve to supplement their academical activities in the classrooms and lecture halls. On the whole the organisation of academic and social life in the colleges and universities today is much better than what it was two or three decades ago. One must however point out that many of the social amenities described are not available to the poorer students because many of them have to earn while studying and so have no time to participate in them. Unlike U.S.A. in India the avenues of part-time employment for students are extremely limited. Private tuition is the only means of supplementing their resources and private tuition by students is not a very paying proposition. As I have already observed, the number of bursaries and scholarships are very few, as a result many poor but meritorious students are unable to proceed to the university or stay there for a sufficiently long period of time to profit by the courses given there.

In some western universities students are encouraged to take up social service and the initiative comes from the universities themselves. In our country, however, there is no arrangement for this kind of student-activity under the auspices of the universities.

Some universities have specially constituted Boards for looking after the health of the students. For example, Calcutta University has organised the Students' Welfare Department. These Boards and Departments arrange

for regular medical inspection of students. Sometimes they render actual medical help to the needy students. It is indeed a good sign that such attention is being paid to this extremely important problem of the health of our students; but the problem is too complicated to be so easily solved.

Indian universities, generally speaking, do not have fixed terms as the western universities have. There is no uniformity in the matter of beginning the academic year; Some universities begin their session in July while others do so in November. With regard to vacations too there is a similar lack of uniformity. There have also been complaints that our educational institutions enjoy too many holidays and that many of these holidays interrupt work rather than serve any useful purpose. Such complaints are not wholly unfounded.

Towards the end of the last war several universities organised Training Corps. Such U.T.C.'s are now more common than they were at that time. These Training Corps are doing good work but they have not as yet attained the prestige of the O.T. C's in England. Of late however, the demand for military training has been increasing and several universities, besides organising training corps for practical training, have also introduced the subject in their curriculum.

The above is a brief and general description of the kind of work that is being done in the colleges and universities in this country for the higher education of the youth of the nation.

CHAPTER X

Some Problems of University Education in India

In the foregoing pages we have seen that though the present university system in this country is not many years old—we are yet to celebrate the centenary of even the oldest among the modern Indian universities—still its achievements have not been mean. Young as it is it has already passed through several stages of development and there is no doubt that in the years to come it will pass through many more such stages before it attains the comparative stability of a mature system. Such stability can come only when we shall find a satisfactory solution of the fundamental problems that face us today and I shall now briefly discuss some of these problems.

As I see, the first problem before the Indian universities is one of integration. They must be properly integrated into our national life. Today, as never before, there is a need that universities become a part of a truly national system of education, that they are properly co-ordinated with other parts of the system ; and not only that, with the different aspects of our national life, economic, cultural, political and social. It is necessary that they are adjusted to our culture and history, to our past, present as well as future.

Indian universities of to-day have too much of a *sui generis* character—dissociated from the past, living

entirely for the present, without any attention to the future. They were created to meet certain urgent needs of the hour and ever since they have been paying too much attention to the present needs. India has a past, not only cultural but educational as well. India has her own traditions of university education. But today these great university traditions of ancient India seem to have been lost, the traditions of a life of voluntary poverty and self-sacrifice, dedicated to the pursuit of knowledge and scholarship. Lost is also that close spiritual communion which was the characteristic feature of the relationship between the teacher and the pupils in these days. Yet much of this could be revived and must be revived if we are to give our universities the place they occupied in the spiritual life of the people in ancient India and they still occupy in the life of a modern western people. For there too universities are, as they were in the past in this country, closely integrated into the national life. They have there built their own great tradition and each successive generation of university scholars, teachers and students, is not only inspired and guided by such tradition but in its turn leaves something to enrich that tradition. In Indian universities of today we are still to build such traditions of a spiritually rich life. Such tradition cannot be narrow nor can it be divorced from our past.

It is a fact that Indian universities, as a whole and comparatively speaking, have paid much less attention to the classical culture of India than they should have. In studying philosophy a student reads all about

modern western philosophers from Heraclitus to Hegel but does not know anything much about Indian philosophy, as if India had no philosophical traditions of her own worth knowing. Classical scholarship also is too much confined to institutions of the old type over which the spirit of modernism had had very little influence. The man in the street even now does not go to a product of the modern university for the elucidation of a problem relating to his past culture, he goes to a pandit of the old school. The result is a division in the intellectual leadership in the country. Such division is bound to have detrimental effects on the growth of our cultural life.

If the past has not been enough looked after in our universities, the future too has not received sufficient attention. In the India of tomorrow the universities will have to play a vital role ; so they must not only provide for the leadership of the future but also give us now and today men and women who can plan and shape things in terms of the future and who will take the responsibility of doing so. Every problem in India is complicated by the fact that we have to think not only in terms of India as it is today but also of India as she shall be in the future, an India which is sure to be very much different from the India of today. In order that our universities of today may help us effectively to bring into existence that India of the future they must be able not only to give shape to our ideals and form to our dreams but also to translate our ideals into reality. The diverse cultural and educational requirements of the India of the future must be fully looked after in her universities. It is only by

thus linking themselves to the past and the future that Indian universities will be properly integrated into our national life.

If India is to develop into a modern nation she must plan and develop her industries on a proper basis. For such planning and development the universities of India must provide the personnel. Intellectual leadership of the future industrial revolution in India must come from the universities. It is therefore necessary that there should be more extensive provision for technological studies and researches, and better facilities for laboratories and practical training. Even now many Indian students have to go abroad for higher studies. This is a reflection on the Indian universities. It is time that our universities were fully equipped to provide every kind of knowledge and training needed for an all-round national development.

In this connection I would like to protest against the supercilious attitude which one notices in some quarters towards applied sciences. We are told that a university is concerned with pure knowledge only and so applied sciences are outside its scope and that they are therefore best left to technological institutes outside the universities. This is certainly a wrong and erroneous conception of a university and its functions. Knowledge cannot be divided into categories like those of pure and applied knowledge. A university stands for knowledge in all its manifold, aspects and a university which relegates some branches of knowledge as being outside its purview stultifies itself.

Here perhaps a note of warning may be helpful. Conscious as we are of the part that applied sciences will play in the future development of India and of the importance of making provision for the study of such sciences in our universities, we feel that we may unwillingly err in laying too much emphasis on the study of these utilitarian subjects and neglect those other subjects which though they may not bring us any immediate economic return, yet make life significant and worth-living. In our craze for economics and applied sciences we may forget that philosophy, literature, history, and fine arts are subjects as worth studying by cultured and educated minds as those which bring immediate economic return. Already there are signs that we are becoming too much practical in the choice of our studies. If at one time the classics enjoyed undue prestige, today the practical subjects are receiving that excessive importance. This is an unhealthy tendency and it must be checked. What is wanted is a new humanism, a more enlightened humanism on the basis of an industrialised world order, and it is the task of the universities to educate the priests of this new humanism and uphold this ideal.

A university stands for broadening the mind and widening the outlook in life. By extending the horizon it tries to give us a better and wider perspective and to chasten our understanding and to extend our sympathies. Ignorance breeds narrowness, but if as a result of our university education we do not learn to understand and appreciate more things than we would,

have otherwise understood and appreciated then our education must be deemed to have failed. It is curious how in our universities we come across men who have highly specialised in their own branches of learning but who are absolute ignoramuses in others some knowledge of which make life more interesting. Not only that, some of these specialists take pride in the fact and are not ashamed of their ignorance. Why should a student of literature or philosophy lack an understanding of the values of science and be ignorant of its contribution to human civilisation ? Similarly, why should not a physicist or chemist know how to appreciate a poem or a piece of pottery or painting ? Certainly university education should act as a corrective for all sorts of intellectual narrowness. To remedy this narrowness of outlook I would suggest the introduction of general orientation courses both for students of arts and sciences. Such courses will be given in the under-graduate stage and they will provide a corrective against the lop-sided intellectual development which is so unfortunately common among our students.

Our Universities are still too close a preserve for the rich and the well-to-do. They have in this respect followed the English traditions. The older English universities were not democratic institutions. The genesis of the present system of Indian education explains this characteristic of our universities. Education in those early days was consciously confined to the upper and middle classes and higher education specially has

remained so to this day. Only the fortunate and the well-to-do can afford to give university education to their children. There are not doubt arrangements for scholarships, but their number is insignificantly small. And yet the old Indian tradition was not like this. In ancient India even the poorest student, if he had merit, and inclinations would not find any difficulty in studying in the university on the score of his inability to meet the expenses of such education. This was made possible by the grant of numerous stipends which practically made education free. Then again, the State took up the responsibility of maintaining the institutions by giving them ample endowments ; and the example set by the royalty was followed by other rich people. We may remember in this connection how the University of Nalanda with her ten thousand students depended solely on such patronage.

If we now analyse the finances of the Indian universities we shall find that according to the latest available figures, of the total expenditure on this head 35·1% comes from State exchequer, 45·8% from fees, and 18·1% from endowments and other sources. These figures reveal that the State pays too little and the students too much for maintaining the universities in this country. Nearly forty years ago Lord Curzon had observed that the qualitative improvement and quantitative expansion of Indian education was a matter of finance, meaning thereby that the amount that was being spent on education by the State was insufficient. What was true then is

equally true today, whether we consider the entire field of education or confine our attention to the higher stages only. The State must come forward with more liberal grants, otherwise it will be difficult, nay impossible, to maintain a high standard in our universities. We may remember that in ancient India the educational endowments mainly came from the State. The princes were enjoined by the scriptures to patronise learning. That in this matter many of them followed these instructions is evident from the liberality enjoyed by the ancient Indian universities like Nalanda. An institution which has to depend largely on popular support runs many risks. For example, there is the temptation to play to the gallery. Financial insecurity may also tempt a university to lower its standards for attracting more students and thus raising its fee-income. Or because of poor finances and with varying fortunes a university may not provide or may cut down the intellectual amenities without which higher education is impossible. There are similar other risks for a university which lacking permanent financial security, is doomed to lead a precarious existence from year to year. Only liberal State-aid can save it from the danger of commercialism. In the interest, therefore, of higher education the State must come forward to ensure such permanent financial security to our universities.

In this connection we may discuss the form and manner in which such State-aid should be given. Elsewhere I have noticed how at present in

most universities the State-aid comes in the shape of annual recurring grants. There is no expert body to guide the Ministers and legislature as to the needs of a university. The universities should not derive their sustenance through a political tussle taking place in a big assembly torn by party passions and afflicted by myopic vision. Often the universities need a block grant for long-term planning. It is also necessary that annual grants where they exist, should not markedly vary from year to year as a result of legislative and ministerial caprices. I suggest therefore that for distributing grants there should be University Grants Committees of the legislatures consisting mainly of of university men who appreciate the value of university education, who know how to respect academic freedom and who would ensure that political considerations will not influence the distribution of grants.

It may be argued that it is not possible for the State to maintain the entire cost of university education and that universities everywhere and always, have thriven on public benefactions. While we may not agree to the first part of the statement we may admit the truth of the second part regarding public benefactions. It is also a fact that such benefactions have depended on the enthusiasm a university has succeeded in evoking among the people it serves. That the universities in India have succeeded in arousing such enthusiasm to some extent is abundantly clear from the large number

of endowments they have received. Almost all universities have such endowments. It may be that such endowments have not been as generous and as numerous as we may have wished them to be ; but that is due to several factors of which the growing porverty of the people is the chief one. The people today are poorer than they were in the past. Inspite of the presence of a number of very rich men, inspite of the artificial raising of the standard of living, the average middle-class people are poorer today than in the days past when it was customary with them to make endowments to religious, charitable and educational institutions. The ability to give is, not always dependent on the length of the purse, and in a sense it is the middle classes who create the largest number of endowments and who are the most generous patrons of learning. Poverty, however, is not the only operative factor. Another factor is a change in our values of life. In ancient and medieval India creation of educational endowments was looked upon as a social and religious obligation. Such an endowment brought not merely social prestige and honour to its founder, it also ensured him a spiritual benefit. Incidentally, we may note another characteristic of such endowments. In those days those who gave endowments did not think much of controlling the institutions they were endowing. He who gave did so without reservation. This was possible because he had faith in those to whom he was giving. Another important factor, why the universities of today have not received endowments as freely as they

should have, is the excessive amount of the State control over the universities. But if the State is to meet a large portion of the expenses of a university should it not exercise some control over it? There is no doubt that it should; but difficulties arise when we try to ascertain the extent and nature of such control. We know that in this country government control over our universities is almost unlimited. The Calcutta University Commission have observed how Indian universities are the most highly officialised universities in the world. Others also have noted the extent of bureaucratic control over our universities. Among the many difficulties that it creates, such excessive control by the State has a withering effect on the free flow of public benefactions, and if for no other reason than this it should be relaxed to a great extent.

In India, however, the problem is complicated by several other factors. Of late there has been evident what might be called a conflict between the Government on the one hand and the universities on the other. The origin of such conflict lies more in politics than in anything else. By some the universities are regarded as nurseries of radical thinking. This view has been further strengthened by the part played by the students in contemporary politics. This role of the students is looked upon with disfavour by the Government and the Government think that the universities are to be held responsible for the conduct of the students, and that they fail in their duties when they cannot control their

own students. The universities thus become suspect and the Government feel that they should have a controlling voice in university affairs in order to ensure that indiscipline may not occur in future. It will be easily seen that the conflict that is inherent in the relationship existing between the Indian people and their alien rulers is at the bottom of this problem.

Student unrest is, however, only a passing phase. The present tendency to make the university an instrument for enslaving the minds of young people is quite incompatible with the ideals of a modern democratic state. The incidence of a form of government which is bound to give way very soon to the upsurge of the human, democratic spirit, should not be the prime governing factor in the determination of the attitude of the State towards the universities. Freedom is the very breath of a university's life. Discipline, of which we hear so much in those days, is but the organisation of freedom. True discipline can only exist in a university which is free to determine the ways of enjoying freedom in the pursuit of learning. It is absolutely necessary therefore that the Government should not impose any restrictions on the universities as a condition precedent to grants of money and that the universities should be completely autonomous in developing their academic life.

In connection with the relation between the State and the university it may be relevant to discuss briefly the form of university government. In this country we have

two types of university government represented in the older and the newer universities. In the older universities we have the Senate, the Syndicate and the Faculties and in the newer the Court, the Executive Council and the Academic Council. When as a result of the findings of the Calcutta University Commission the new form of university government was introduced, it was hoped that it would remove some of the patent defects of the old order. In certain respects no doubt the new organisation has been better than the old one ; but certainly it has not fulfilled the high expectations with which it was ushered into existence, In fact we are yet far from evolving an entirely satisfactory system of university government. In the name of caution we have allowed the State to have the predominating voice even in the smallest details of executive action. A majority of the Fellows is still nominated directly or indirectly by the Government ; appoinments of teachers are to be sanctioned by the Government. The Vice-Chancellor is appointed by the head of the Government. In fact the university has practically become an attached limb of the bureaucracy. Then again, in the name of democracy we have made the Senates and the Courts and the higher bodies hotbeds of party factions and political cliques. And to add to the complexity of the situation we have introduced communal considerations in the matter of election of members of the different university bodies. No doubt education cannot be dissociated from politics ; but when we use the word

"politics" in this context, we do not mean the party-politics which is so rampant today in this unfortunate land of ours and which has been such a bane in our political life. By politics I mean a political philosophy of life. Indian party politics lacks the reality of an effective political philosophy because it is not backed by power. In fact party politics in a dependent country like ours is unreal and it can only be a disintegrating force as we know to our cost. No dispassionate observer can deny that party controversies in the field of education in India are very often devoid of any educational content. And to bring party-politics in the field of education is to undo all that we aspire to do through education. The only possible solution of this difficulty seems to me to be that we make education a non-party subject. That means that education will be above all party considerations and that it will not be influenced by party-politics. For that we shall have to come to an understanding and formulate a common demand. On the basis of that common demand we may create a convention that in matters educational party-politics will not be allowed to interfere. It is not impossible to induce the intellectual leaders of the nation to come to a unanimity in this matter.

In order to achieve this object it will also be necessary to reform the machinery of universitiy government. Should there be representatives of legislatures on the governing bodies of the universities ? I believe in this matter we may lay down a general rule to the

effect that university government should be mainly in the hands of those who are actually concerned with teaching, those who have devoted themselves to the service of the universities and to the cause of learning*. It is really difficult to find any justification for the representation of any interest other than intellectual and academic on the different university bodies. What justification can there be of the presence of politicians and representatives of legislatures as such on the university government? They are welcome if they come on the strength of their academic distinction and intellectual services but not because they represent this or that political party. It may be argued that after all the legislatures will have to sanction grants and it would therefore be better if their representatives are there on the governing bodies of the universities. But just because politicians cannot shake off their party affiliations it is not desirable that they should come to the senates and the courts *qua* politicians. If however it were possible for them to shake off party affiliations such politicians will be welcome members on the university government if for no other

*The avowed object of the reform of 1920 was this: It sought to associate the teachers with the university government to a larger measure than before. But it will be admitted by all observers that even in the newer universities, under the best of circumstances this aim has not been achieved. There too the teachers are in a minoriiy and the university government in most cases is dominated by interests other than academic.

reason than at least for their wide experience as public men.

What about the representatives of the public, of trade and industry, it may be asked. At one time when the universities grew up in cloistered seclusion and they devoted themselves to the study of philosophy, literature and mathematics and similar other abstruse subjects there might have been justification for the criticism that universities were cut off from the stream of life and therefore in order to bring them face to face with the realities of the situation it was necessary to introduce representatives of the public bodies on the governing bodies of the universities. But today, when such intellectual isolation is a thing of the past, when the universities have organised faculties in technology, commerce and other subjects which are closely connected with the day-to-day life of the wider world outside the university campus, there is hardly any danger on the part of the universities to lose touch with reality. But after all, academicians are apt to be a little too much theoretical and there is no doubt that representation of the public, specially of trade, industry and commerce and such other bodies will have a healthy influence on the academic minds of the university dons. And as such such representation will be more than welcome. But the question is, how and where will such representation come ? One or two industrialists in a Court of two hundred members will hardly have any tangible influence on the activities of the technological department of the university.

Similarly one or two or even a dozen representatives of trade and commerce, can, even under the best of circumstances, exercise very little influence on a big body like the Senate of an older university or the Court of a newer university. Will they not be more effective and will they not render greater services to the university if they were members of smaller bodies attached to appropriate departments ? Why cannot each of the university departments have an advisory body where such men may be really helpful ? Time it is to consider whether in the smaller universities at least, we cannot do away with such unwieldy big bodies like the Court and the Senate. The Academic Council can very well perform all the functions including that of coordination which those bodies are supposed to perform. If need be some additions may be made to render them more effective. Nothing is more ununiversity-like than the goings-on one often notices in the meeting of the senates and the courts of some of our universities. And how few of the members of these august bodies seem to be really interested in the welfare of the university as a whole ? Membership of a university Court or Fellowship of a university is still a reward for distinction not always in the domain of learning. And so long as it remains so, things are bound to be much in the way they are to-day.

Incidentally, about the appointment of the Vice-Chancellors, I have often wondered why they are appointed for short terms of two years as they are in some Indian universities. I have also wondered why

distinguished teachers are not appointed as Vice-Chancellors as frequently as they should be. Generally speaking, the post of the Vice-Chancellor in most of our universities goes to men who are undoubtedly distinguishsd but who would not be called educationists in the strict sense, that is men who have been specially noted for their zeal for education. A Vice-chancellor must primarily be an educationist in the wide sense of the term ; and if in addition he be a distinguished public man who has made his mark in other fields of life it would be all the better. But the important point is that he is first and foremost an educationist in the sense I have used it here. In this connection we may also note that though his constitutional position makes him the principal executive officer of a university his is not essentially an administrative job. For administration there is the Registrar. The Vice-Chancellor's chief function is academic planning. He brings his profound scholarship and wide experience in the academies of learning and life to bear upon the activities of the university, to make better plans for the coming generations and to give new directions to the academic life in the university. It is for this reason that it is imperative to give a Vice-Chancellor once he is elected, sufficient opportunity and time to give effect to his plans.

It has been suggested that the Vice-Chancellor's is a whole time job and that it should be a salaried one. A big salary is not always a sure guarantee for good work. India has seen many honorary Vice-Chancellors like the

late Sir Asutosh Mookherjee, to name one among many, who have laid their lives in the service of their *alma mater*. Moreover, to attach a big salary to the office may render it an attractive target for prospective job-hunters and ambitious politicians. For this reason we shall have to reconsider whether or not it would be desirable that the post of a Vice-chancellor should be a salaried one. As an alternative it may perhaps carry an allowance and some other amenities. Such privileges may be specially helpful when a modestly paid professor becomes, as we visualise he may, the Vice-chancellor of a university. Incidentally, Cambridge has a Vice-chancellor ; and sometimes of the head of one of the constituent colleges becomes the Vice-chancellor. One wonders if the Master of the Trinity College adds much to the position he already occupies in the intellectual world by becoming the Vice-chancellor.

I shall now examine briefly the question of representation of minorities on the governing bodies of the universities. The problem of minorities is primarily a political one ; but of late it has invaded the field of education too. In one university the Government have even gone as far as to provide for separate representation for different communities. How far this experiment has proved a success is an open question.*

*Dacca is the university where the syetem of separate representation prevails. Recently there has been a controversy as to whether or not such separation has intensified communal discord.

It has been rightly said that one of the objects of the universities in India is to fight against the forces of national disintegration and to pave the way to national unity and harmony. Separate institutions and separate representation militate against this high ideal. Just as in the case of political parties similarly with regard to religious communities the State should have nothing to do with them. The State is above all parties, political or religious ; it is above all creeds and communities. And all institutions like the universities which derive their sanction from the authority of the State should be above all sectarian or party considerations. We must therefore, in the interests of the future generations and for the sake of the integrity of our intellectual life, agree to make education a non-communal subject.

What then about the claims of the minorities ? At one time in the name of separate educational interests segregated institutions were claimed by and for some minority communities : but it has been the experience of all those whose vision has not been clouded by narrow parochial considerations, that segregated institutions do no good even to the community for which they are

One ex-Vice-chancellor would hold that it has, while another would attribute it to other causes. When a man like Sir Mirza Ismail could get no hearing from the Moslem Students of Dacca University because he had the courage to talk about national unity one is inclined to agree with those who hold that communalism and separatism in education cannot but breed discord and lead to disntegration.

intended. So the cry for separate institution was changed into a cry for separate representation, and it is in this latter form that we hear of it to-day.

Education is a process of adjustment and our educational institutions are and should be microcosms reflecting the essential characters of the macrocosm. In segregated institutions natural adjustment with other communities and other interests cannot take place. This is the greatest argument against sectarian universities. If then there are communal universities they should be decommunalised. Or if they prefer to remain communal they should depend upon their own communities for their maintenance.

From what I have said it should not be interpreted that I do not appreciate or value the importance of minority groups or their culture. But what I hold is that the State should not do anything which may be interpreted as encouragement to communal divisions. Therefore the State should refrain from having anything to do communal organisations of any type or form whatsoever.

The fallacy of segregation is eqally true in the field of separate institutions and separte representation. It is fallacious to hold that minority interests can be represented only by minority representatives. There are other ways of safeguarding the interests of the minorities than that of separating the electorate and creating a breach in the body politic, a breach which in the peculiar political position of our country has the

tendency of ever widening. Allahabad has Advisory Boards to look after the interests of the Muslims and of women. If need be similar advisory bodies may be statutorily provided for these and other sepecial interests.

But after all, what are there special interests of the Muslims or for that matter of women ? Is it not a fact that as far as the Muslims are concerned the difficutly is mainly due to the limited facilities than anything else ? If there were plenty of accommodation, if bursaries and scholarships were plentiful, then every eligible student would easily find his way to the university and all difficulties would be obviated. In the name of communal interests no one, I believe, thinks of lowering the academic standard or the standard of our examinations. No one would seriously consider appointing a man to an academic post for which he does possess adequate academic qualifications, simply because he happens to come from a particular community. So it will be seen that the root of the trouble is that the base of our universities is narrow and university education in this country has not yet been organised on a truly democratic basis.

The case of regional universities stands on a footing somewhat different from that of the communal universities, but we may discuss it here. In a big country like ours such universities are a necessity. Provinces are geographical and administrative units and they naturally lack the *ethos* which a natural region possesses.

A linguistic region is a natural region. If it is fairly extensive and if the language and the literature are rich with cultural traditions it becomes difficult not to accept its claim for a university of its own. Its case is further strengthened when a linguistic region coalesces with a natural region. For these reasons we welcome the move for universities in different extensive linguistic regions. But such universities should preferably specialise in one or two properly selected Faculties and we must guard against the danger of unnecessary duplication. This point about duplication will be further discussed later and what I have said here should be taken with what I shall have to say in connection with the question of multiplication of universities in India.

The major functions of a university are, conservation of learning, interpretation of learning and advancement of learning. I have pleaded for the autonomy of our universities in order that they may discharge all these functions properly. I have pleaded for ample State-aid so that the universities may not be hampered in their search for truth. But if the State is to grant freedom and funds, the universities too, in their turn, must organise their work properly; they must be careful that they do not waste public funds or abuse their liberty. They must take a comprehensive view of their duties, and obligations. They may not ignore any of their major functions. A university is the custodian of the culture of a nation. If a university allows a people to forget their past culture it has certainly failed to discharge its first function. A university trains the

youth of the nation by interpreting their culture to them. If it thinks that it is concerned only with particular subjects or with particular groups of students, for example, only those who are engaged in post-gradute studies, it will certainly be failing in its duties. A university is as much concerned with its undergradutes as with the post-graduate students. A university stands to interpret learning to the coming generation. This it does by providing them with the right kind of training in life. Life is not narrow ; naturally the training a university will provide cannot be narrowly conceived. It must be as wide as life itself, touching all its aspects. It is unfortunate that many of our universities have not made provision for fine arts, music and such subjects ; they are still too closely scholastic in their outlook. It is time that they took a wide view of culture and learning and became more catholic in providing the subjects for study. Then again, a university also fails to fulfil its function if it does not make ample provision for researches, for advancement of learning. There was a time when Indian universities did not concern themselves much with this aspect of their duty ; it is a happy sign that most universities are now providing scope for such research work. But much wider scope is still to be provided. In this connection I would like to point out how, generally speaking, Indian universities yet lack that peculiar type of organisation which is specially devoted to researches and which is so common in the English and the continental universities. I refer to the institution of Fellows in the older English univer-

sities and of Privat Dozents in the German universities. In those universities, besides the usual Professors, Readers and Lecturers, there are these Fellows whose special work it is to carry on researches in different fields of knowledge. Generally they are not liberally paid ; they embrace a life of voluntary poverty in order to devote themselves to the search of truth and to the cause of learning. In India unfortunately a university teacher has to combine many functions ; he is a lecturer, a tutor and a research worker rolled into one. A teacher need not necessarily be a research worker, but one who is intellectually alive will naturally take a keen interest in researches and like to devote some of his time to such work. But because one has to combine so many functions one can hardly do equal justice to all of them. This is one reason why the quality of research work done in this country suffers. Like English and German universities, Indian universities too should gradually build and strengthen a body of research workers, Fellows and Privat Dozents, so that they may carry on the torch of learning to the yet unexplored regions. To this extent and with this object in view, the organisation in Indian universities should be thoroughly overhauled and given a new orientation.

It is necessary to indicate the type of university organisation that I consider to be most suitable for us. The older universities were all affiliating universities. Then was raised the cry for residential universities on English model, universities of the Oxford-Cambridge type, and we had some of that type. I have

already pointed out how expensive residential universities are and how they have raised the cost of higher education in some cases almost to prohibitive limits. It has been estimated that a residential university would require at least rupees fifty lakhs of capital expenditure and five lakhs as recurring annual grant. For a poor country like India this appears to be too expensive. There is no doubt that residential universities provide some special facilities in the matter of organising the social life of the students. It is also true that in the universities of this type it is easier to bring about a closer contact between the teachers and their students. But at the same time we cannot ignore the hard facts of the poverty of the majority of our students. Then again, if our problem is to organise the social life of our pupils on a satisfactory basis and to bring them closer to their teachers, do residential universities povide us with the only solution? By improving the quality of the work done in the colleges, by reorganising the tutorial system and by such other means could we not solve the problem at least to some extent? May be it will not be as effective a solution as the provision of residential universities; but considering the poverty of our students it is, perhaps for the present at least, the only feasible solution. The alternative is too expensive and so it cannot be adopted on a wide scale. For many years to come India must continue to have affiliating universities side by side with a few residential universities. And in the meantime our policy would be directed towards improving the condition of the affilia-

ted colleges, by providing greater and better facilities for an improved type of instruction.

In this connection it is interesting to note how in Scotland and on the Continent the tradition has been different from the English tradition of university education. Scottish universities in general are not residential institutions of the type of Oxford and Cambridge. The system of colleges as autonomous places of residence for undergraduates, with their separate endowments and governing bodies, of Heads and Fellows and their "scholars" and "commoners" in separate and imposing buildings never took root in Scotland. The Scottish undergraduate makes his own arrangements, according to his means, for board and lodging ; and the university is not responsible for, nor does it exercise any control over his social life and welfare. The main reason which was responsible for this feature of the Scottish universities is the economic condition of the average Scottish undergraduate. He is too poor to pay the high fees which a residential university of the Oxford type would have demanded. So his university helps him not only by not insisting on his residence in expensive halls, but also by providing him with bursaries and scholarships. To this extent Scottish universities are more democratic and popular than the older type of English universities. What I have said about Scottish universities is equally applicable in the case of the majority of the continental universities. If Scotland and the Continent can develop university education on these lines and can do without expensive

residential universities, why, in a poor country like India, can we not develop our universities along similar lines, and why should residential universities be considered as indispensable ?

I have said that in order to remove the patent defects of the affiliating type of universities we should try to strengthen the colleges. This we shall do by providing better library and laboratory facilities, well-paid, well-equipped and sufficient staff who can and will undertake research work, cheap and expensive hostels and similar other amenities. Some of these colleges will in time develop into University Colleges and form the nuclei of future universities. When the time will be ripe they will, by organising post-graduate work and adding one or two Faculties for which provision can be easily and satisfactorily made, transform themselves into small provincial universities. Such universities may not and need not make provision for all the Faculties. They may specialise in one or two branches.

From what I have said it would appear that such a university should not, generally speaking, undertake post-graduate teaching until and unless it has attained full university status. During the years of transition there may, however, be arrangements for recognising teachers for the purpose of such instruction there being complete provision at the headquarters for all types of post-graduate work.

The advantages of such small universities are many. Firstly, they will stop the drift of the student population to one or two centres, thereby preventing congestion

and other bad effects arising out of such congestion. Then, again, it would be easier to organise academic and social life with smaller groups than with bigger groups. It would also be easy, in these small universities, to bring about the much-needed contact between the teachers and their students. I am here visualising small universities with enrolments of not exceeding say fifteen hundred scholars.

I have suggested that such universities instead of trying to organise all the different Faculties may concentrate their attention on one or two Faculties and specialise in these. For example, we may have a university at Jamshedpur which will specialise in Engineering, Mining and Metallurgy ; we may have a university at Nabadwip or Mithila which will specialise in Sanskrit philosophy and literature. At Bangalore with the Indian Science Institute as the nucleus a university may grow up which will specialise in pure and applied science. Such specialised universities have their own advantages. Firstly, they have a homogeneous character which it is difficult to develop in a university with many Faculties. On the other hand, through contact with men working in other fields of knowledge, such a university undoubtedly gives opportunities for developing a broader and wider outlook in life, which is an essential characteristic of culture. But it is also a fact that multiplication of such universities may lead to unnecessary and uneconomic reduplication of work which should be prevented specially in view of the poverty of our people. It is, however, necessary to

combat the idea that already there is such reduplication and that we have, in this country, more universities than we require. There are some critics who on these grounds would try to cut down the number of our universities and also the expenses on that head. Nothing can be more short-sighted than this, and nothing farther from truth. Are eighteen universities too many for a country like India? For a population of fifty million we have only two universities in this province whereas with almost the same population England has more than a dozen. In the interests of her national well-being India needs many more universities than she at present has, and she should spend much more money on university education than she at present does.*

What I said about reduplication is not intended for the present situation as we have today. It is meant for the future. We may talk of reduplication only when, for example, we shall have say half a dozen universities in Bengal. There can be no talk of such reduplication now.

* In this connection the following figures taken from Edward Bradby's *The University Outside Europe* (p.21) are revealing : The proportion of university students to the total population, a few years ago was, 1 to 885 in Great Britain, 1 to 833 in Canada, 1 to 833 in Newzealand, 1 to 273 in the United States of America 1 to 517 in France, 1 to 576 in Hungary and 1 to 2430 in India. In the pre-war Germany the proportion was 1 to 690 and in Russia it was 1 to 830. We may also note here that in Australia for a population of 7 million there are 6 universities, in Canada about 20 for 11 million and in South Africa 9 for a white population of 2 million.

In this connection I may also take up the question of free movement of students from one university to another. In this matter perhaps German universities offer the best facility. In Germany a student does not, at least in the past did not, find difficulty in migrating from one university to another and keeping the total number of terms not in one but several universities. This was facilitated by arranging uniformity in the matter of terms and holidays. In Germany there are arrangements also for exchange of teachers. Such free exchange of teachers besides being helpful in many other respects serves to maintain the solidarity of the German cultural life and prevent intellectual insularity.

Free exchange of students and teachers is needed not only in the case of universities within a single province but also on an inter-provincial basis. It can be assumed that at no distant future teaching and research will be conducted in each university through the medium of the provincial vernacular. This may place serious obstacles in the way of inter-change of students and teachers between the different provinces. But the difficulties need not prove insurmountable. Serious teachers and students must, in future India, assiduously cultivate a few provincial languages other than their own. This will be needed even from the strictly academic point of view as the advancement of learning is a co-operative process which requires acquaintance with the work done in other universities and in other languages. It will be a part of the high calling of Indian universities to promote and develop

cultural and academic unity as an integral part of the national unity of India. Cultivation of provincial languages must be organised for accomplishing this high purpose.

Let us in this connection examine briefly the position the English language occupies today in our universities and the position it should occupy in future. There are some who think that English is the only feasible medium at the university stage. And they also think that for us English offers the best medium of inter-provincial and inter-national intellectual and cultural co-operation. This position cannot be accepted. The example of Japan should convince us that it is not at all difficult to use the Indian languages as the media of instruction in the colleges and universities. Hyderabad has shown how an Indian language can be so used. The arguments against a foreign medium are too well-known to need repetition. It is unnatural to retain English as the medium of instruction at any stage of instruction including the university stage and the sooner we introduce our own languages for educating our children the better it will be for all of us. It would render education a natural process, it would stop the huge wastage which is such a common feature in our higher stages of education and it would enrich and ennoble our national life. We may remember that one of the causes why education has failed to enrich our life to the extent it should have, is the use of a foreign medium. Gandhiji once observed "Among the many evils of foreign rule this blighting

imposition of a foreign medium upon the youth of the country will be counted by History as one of the greatest. It has sapped the energy of the nation, it has shortened the lives of the pupils, it has estranged them from the masses, it has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul. The sooner, therefore, educated India shakes itself free from the hypnotic spell of the foreign medium, the better it will be for them and the people". It has also been rightly said, "One language only holds the key to our emotions ; one language only conveys to us, sweetly and instructively, the subtler overtones of suggestion, which its words possess. That is the language that we use at our mother's knees ; the language of our first prayers and our first spontaneous outbursts of joy or grief. To make any other the vehicle of education is not merely to add immeasurably to the pupil's labours ; it is to lame his mind in its freedom of movement". This is not only true with regard to lower stages of instruction, it is equally true in the collegiate and the university stage.

Allied to the cry of too many universities, which I referred to earlier, is the complaint of too many students flocking to the universities. Largely, this complaint is based on nothing more substantial than political distrust of the products of university education in India ; partly it is the outcome of the admitted inability of the ruling authorities to provide employment for the educated intelligentsia. Nowhere in the world is there such a large volume of unemployment among the

intelligentsia as in India though the percentage of literacy in this country is only ten. For tackling the problem of unemployment diversification of curricula is needed on the lines suggested by the Central Advisory Board. It is however a problem that cannot be solved by the adoption of merely academic measures however well thought out they may be. Without a thorough overhaul of the political and economic system and the adoption of a far-reaching National Economic Plan we can never hope to solve the great and thorny problem of unemployment.

Undoubtedly university education is meant for those who are properly equipped for receiving and assimilating it. Entrance into the university should take place only in the post-adolescent stage, after the completion of secondary education. The university is not and should not be a job-hunting corporation. The aim of university education is to mould the mind and character into efficient instruments for the discovery of goodness and the search for truth. Only those who value education for its own sake are fit recipients of university education.

So far I have not said anything about the length of the university courses. It may be remembered that when the universities were first founded there was no provision for the Intermediate examination and that the first examination after Entrance was the Bachelor's degree examination, The Intermediate examination was introduced on the analogy of the practice at London but academically it never had nor has any *raison d'etre*

for its existence. Multiplicity of examinations has been one of the banes of our educational system and the sooner we can do away with them the better it will be for all of us. The reorganisation suggested by the Indian Universities' Conference, the Inter-University Board and other bodies and approved by the Central Advisory Board should be given effect to as early as possible. Such reorganisation has been overdue. It has, in fact, been due to financial reasons ; but in the interests of the intellectual health of the country it should no longer be delayed. It may be remembered that it will mean a reorganisation of the secondary school system, abolition of the Intermediate stage and extension of the degree course by another year. Delhi has already set the example and it should be followed by others. One effect of such reorganisation will be the extension of the high school course. Not many of our high schools are equipped to undertake this additional responsibility. So we shall have to divide the high schools into two classes, junior and senior. The senior high schools (a name preferable to higher secondary adopted in Delhi) will provide the full six-year post-primary course, the junior high schools will provide only a shorter course. The majority of our existing high schools will come under this category. Others will be improved to the status of the senior high schools. Incidentally many of the existing Intermediate colleges will also come under that category and a few will become what are now known as first-grade colleges.

In this connection we may consider whether or not

the universities should hold their own matriculation examination. Every university should have the right to lay down the minimun essential requirement for its prospective entrants ; but this should not be an excuse for duplication of examinations. One and the same school leaving or matriculation examination should serve both purposes, i.e. to indicate the successful completion of the high school course and also to testify the eligibility for admission to the university. For the latter a higher pass-mark in certain subjects may be demanded. For example, it may be so laid down that those who would like to go in for the Science course must obtain 50% marks in the Science Subjects for which the ordinary pass marks may be 40%. Under ideal conditions we should be able to do away with the matriculation examination of the existing type and magnitude. Then every school will give its own school leaving certificate. That the standard of such certificate is maintained at a fairly high level will be ensured not by examining the scholars but by exercising supervision over the school work through frequent inspection. On the basis of these school leaving certificates colleges will simultaneously hold their entrance examination. In this way we may do away with the system of centralised matriculation examinations held by universities. Some universities are tempted to hold such examination for the revenue it brings to them. But the holding of such examination is certainly beyond the proper scope of the universities and if the State compensates them adequately there is no reason why they should hold such examination and

thereby exercise an unnecessary and not always healthy control over the secondary schools.

As a result of the re-organisation suggested above the graduation course will be extended, as has already been noticed, by another year. Such an extension of the course will be welcome for more than one reason. The consequent extension of secondary course will mean that the entrants to the universities will come there with maturer mind and body. Then again, it has been felt by everyone concerned that a two-year course is not sufficient for any effective work. A year is almost over by the time the students settle down to their work and the teachers get to know them, and then soon comes the time to say good-bye to each other. There is yet another weighty reason in support of a three-year graduation course. It will give our students the time and opportunity to undertake some form of extra-curricular activities without which their education remains incomplete. It is being more and more widely recognised that undergraduate students should be required to undertake some form of national and social service.* What particular form such service will

*A Committee of the British Association for the Advancement of Science, on Post-war University Education, in an interim report goes further and suggests that entry to the university should be as a rule deferred until after a year of approved national and international service whether civil or military. This interesting report touches upon other aspects of university work and is a valuable contribution to the educational literature. Regarding the age of entry to the uni-

take may be decided later by the students and the college and State authorities. But no one will deny that it will be an extremely valuable experience for the young undergraduate whose intellectual life it will undoubtedly enrich to a great extent.

In western countries some universities have already provision for such work. We may, in this connection, remember the pioneering activities of the Toyanbee Hall. But in this country unfortunately we have no such provision. Here extramural activities by universities is an exception rather than a rule. And yet no one will deny that there is great need for such activities. I may here suggest one form of social services which can easily be undertaken by our students and which will certainly be welcomed by all. I mean adult education among the masses. China and Russia have shown examples how students may render valuable service in this direction and spread light and learning among the people. Our undergraduates

versity the report suggests that the "modal age" should not be less than 19. Such a change, it is stated, would benefit the community as a whole, the universities and the students who would bring to their academic studies and to their social intercourse greater, maturity of mind and more experience of life. The report also proposes the imposition of entrance tests and suggests that at least one year's residence in a college or university hostel should be required of every internal candidate for the first degree. Further there should be better organisation of tutorial superintendence. Finally the report emphasises the need for freedom of thought and expression in the universities.

too may very easily undertake this kind of work provided there is co-operation between the State and the universities. In a country where only thirteen per cent. of the population is literate what other or more useful national service can there be for our students ?

Today many students are in the habit of taking examination after examination and adding degrees to their names. And Indian universities too indirectly pander to this desire by offering a plethora of degrees. The present multiplicity of degrees and courses in the scheme of university education betokens a confusion that is the inevitable accompaniment of a transitional period. As our universities take shape in a manner befitting their true character, the number of degrees must be reduced. Normally the universities should confer only the the Bachelor's degree and there will be another and only one post-graduate degree for research workers. It may be either M.A. or Ph.D. but perhaps a doctorate will be more in line with the practices in other countries. In the graduation stage there will be a pass degree and an honours degree and normally post-graduate work will be open only to those who will have graduated with honours. In the honours course in order to give the students some training in original research provision may be made for a thesis in lieu of a paper. This will further raise the standard of the honours course. Ordinarily the highest academic distinction that will be sought after by the better among the university students will be the honours degree, others will remain content with a pass degree ; and only those who are specially

gifted and who desire to live a life dedicated to learning will go in for the doctorate degree. We may even ensure for a doctor a post in the educational line as they at one time did in France for those who obtained the state doctorate. This will ensure the maintenance of a really high standard for the doctor's degree.

One of the criticisms that is heard in some quarters against the present system is that inspite of the provision for the honours degree and a number of other higher degrees their general standard is not very high. That there is some truth in the criticism cannot be doubted. Even in subjects in which we should excel, subjects like Indian philosophy, our degrees do not always denote the same standard as, for example, those given in German universities. This is one reason why many post-graduate workers go to universities in the west for higher education. No doubt the political prestige of western degrees is a big attraction ; but that is not the only reason why our students go there. We must raise the standard of our degrees so that we may not only keep our own students in the country even for the highest type of research work but that we may also attract serious students and scholars from other countries and thus revive the traditions of Nalanda and Takshashila.

Since the above was written there has appeared a very important official document which is going to influence greatly the future course of education in this country. I refer to the Memorandum on Post-War Educational Developments in India submitted by Mr. John Sargent, the Educational Adviser to the

Government of India and the Report of the Central Advisory Board on that memorandum. The report was made available to the public only in March, 1944. It deals with all aspects of education in India beginning from nursery education and going up to university education and adult education. It touches on all important aspects of the education service including the training of teachers, the health of school children, recreative and social activities for them and the question of employment. In fact it aims at laying down the minimum provision of public instruction which would place India on an approximate level with other civilised countries of the world. For outspoken criticism and clear assessment of existing defects, for sympathetic understanding of the fundamental problems and for farsighted vision and statesmanlike and comprehensive planning, the memorandum and the report will stand out prominent among the important documents on the history of education in this country. The problem that their authors set before themselves was how to build a national system of education for India, and a perusal of the documents will prove that they have planned nobly and courageously. The plan is now before the Post-War Reconstruction Council of the Viceroy's Executive Council. It will now be for the State to implement it and give effect to it. It is in relation to this problem of a national system that the authors have examined the position of university education in the country and have suggested remedies for the existing defects. The following is the official summary (taken from the Report) of the

main conclusions of the Chapter devoted to university education:

(a) Indian universities as they exist today, despite many admirable features do not fully satisfy the requirements of a national system of education.

(b) In order to raise standards all round, the conditions for admission must be revised with the object of ensuring that all students are capable of taking full advantage of a university course. The proposed reorganisation of the high school system will facilitate this. Adequate financial assistance must be provided for poor students.

(c) The present Intermediate course should be abolished. Ultimately the whole of the course should be covered in the high schools but as an immediate step the first year of the course should be transferred to high schools and the second to the universities.

(d) The minimum length of a university degree course should be three years.

(e) The tutorial system should be widely extended and closer personal contacts established between teachers and students.

(f) The importance of establishing a high standard in post-graduate studies and particularly in pure and applied research should be emphasised.

(g) Steps should be taken to improve the conditions of service including remuneration of university and college teachers where those now in operation are not attracting men and women of requisite calibre.

(h) An Indian University Grants Committee should

be constituted for the purposes and with the terms of reference set out in the chapter.*

(i) To provide for the increased number of able and well-prepared students which a national system of high schools may be expected to produce, approximately 240,000 places or double the existing number should be available in universities.

(j) The estimated total net annual cost of the scheme for university education set out in the chapter when in full operation is Rs. 672 lakhs.

It will be seen from the above that many of the recommendations of the Report are in agreement with the suggestions already made in these pages. We also find in the Report statements in support of our contention that far from having too much of the university education we have, comparatively speaking, too little of it. The Report also speaks in support of and stresses the need of affiliating universities. In this connection it is interesting to read the following ; "Lord Haldane who was at one time a convinced believer in the unitary type of universities, came to the conclusion when he

* "Its main function will be to exercise a general supervision over the allocation of grants to universities from public funds with the object of ensuring that the universities are in a position to meet the demands which can be made upon them." In addition to this main function the Grants Committee should also be empowered "to co-ordinate university activities with a view to avoiding overlapping" and "to adjusting so far as possible the output of the universities to the economic needs of the country", and "to prevent undesirable competition between universities and to remove all interprovincial barriers".

investigated the question of university reform as Chairman of the Royal Commission on university Education that affiliating and examining universities are indispensable even in small countries like England." What then is wanted is not a few more unitary Universities of the fashionable type nor minor reforms here and there but a reorientation of our ideals of university education to make our universities a vital part of a truly national system of education.

I have not here attempted an exhaustive survey of the problems confronting Indian universities. I have touched only on a few of the major aspects of university education and indicated broadly the lines of future reorganisation. Inspite of its manifold achievements the present system of university education suffers, as I have shown in these pages, from many grave defects. These defects must be removed if the universities are to play their proper role in the national life of India. Our universities are yet to become what Lord Haldane meant when he spoke of a university becoming 'the place where the higher ends of life are made possible of attainment, where the finite and the infinite are bound together". In order to attain this noble ideal university education in India should be so reorganised as to make our universities truly national institutions, fostering a spirit of national unity, moulding national character and providing an intellectual atmosphere which will make the pursuit of knowledge at once a high mission and a great joy to our scholars.

APPENDIX A

Recommendations on University Education in the Despatch of 1854.

The sections of the Despatch of 1854 which deal with university education read as follows :—

24. "Some years ago, we declined to accede to a proposal made by the Council of Education, and transmitted to us with the recommendation of your Government, for the institution of an University in Calcutta. The rapid spread of a liberal education among the natives of India since that time, the high attainments shown by the native candidates for Government scholarships, and by native students in private institutions, the success of the medical colleges, and the requirements of an increasing European and Anglo-Indian population, have led us to the conclusion that the time is now arrived for the establishment of universities in India, which may encourage a regular and liberal course of education by conferring academical degrees as evidences of attainments in the different branches of art and science, and by adding marks of honour for those who may desire to compete for honorary distinction.

25. The Council of Education, in the proposal to which we have alluded, took the London University as their model; and we agree with them that the form, government and functions of that University (copies of whose charters and regulations we enclose for your reference) are the best

adapted to the wants of India, and may be followed with advantage, although some variation will be necessary in points of detail.

26. The Universities in India will accordingly consist of a Chancellor, Vice-Chancellor and Fellows, who will constitute a Senate. The Senates will have the management of the funds of the universities, and frame regulations for your approval, under which periodical examinations may be held in the different branches of art and science by examiners selected from their own body, or nominated by them.

27. The function of the universities will be to confer degrees upon such persons as, having been entered as candidates according to the rules which may be fixed in this respect, and having produced from any of the "affiliated institutions" which will be enumerated on the foundation of the universities, or be from time to time added to them by Government, certificates of conduct, and of having pursued a regular course of study for a given time, shall have also passed at the universities such an examination as may be required of them. It may be advisable to dispense with the attendance required at the London University for the Matriculation Examination, and to substitute some mode of entrance examination which may secure a certain amount of knowledge in the candidates for degrees without making their attendance at the universities necessary, previous to the final examination.

28. The examinations for degrees will not include any subjects connected with religious belief ; and affiliated institutions will be under the management of persons of

every variety of religious persuasion. As in England, various institutions in immediate connexion with the Church of England, the Presbyterian College at Caermarthen, the Roman Catholic College at Oscott, the Wesleyan College at Sheffield, the Baptist College at Bristol, and the Countess of Huntingdon's College at Cheshunt, are among the institutions from which the London University is empowered to receive certificates for degrees; so in India, institutions conducted by all denominations of Christians, Hindoos, Mahommedans, Parsees, Sikhs, Buddhists Jains, or any other religious persuasions, may be affiliated to the universities, if they are found to afford the requisite course of study, and can be depended upon for the certificates of conduct which will be required.

29. The detailed regulations for the examination for degrees should be framed with a due regard for all classes of the affiliated institutions; and we will only observe upon this subject that the standard for common degrees will require to be fixed with very great judgment. There are many persons who well deserve the distinction of an academical degree, as the recognition of a liberal education, who could not hope to obtain it if the examination was as difficult as that for the senior Government scholarships and the standard required should be such as to command respect without discouraging the efforts of deserving students, which would be a great obstacle to the success of the universities. In the competitions for honours, which as in the London University, will follow the examinations for degrees, care should be taken to maintain such a standard as will afford a guarantee for high ability and valuable

attainments,—the subjects for examination being so selected as to include the best portions of the different themes of study pursued at the affiliated institutions.

30. It will be advisable to institute, in connection with the universities, professorships for the purposes of the delivery of lectures in various branches of learning, for the acquisition of which, at any rate in an advanced degree, facilities do not now exist in other institutions in India. Law is the most important of these subjects; and it will be for you to consider whether, as was proposed in the plan of the Council of Education to which we have before referred, the attendance, upon certain lectures, and the attainment of a degree in law, may not, for the future, be made a qualification for vakeels and moonsifs, instead of, or in addition to, the present system of examination, which must, however be continued in places not within easy reach of an university.

31. Civil engineering is another subject of importance, the advantages of which, as a profession, are gradually becoming known to the natives of India; and while we are inclined to believe that instruction of a practical nature, such as is given at the Thomason College of Civil Engineering at Roorkee, is far more useful than any lectures could possibly be, professorships of civil engineering might, perhaps, be attached to the universities and degrees in civil engineering be included in their general scheme.

32. Other branches of useful learning may suggest themselves to you, in which it might be advisable that lectures should be read, and special degrees given; and it would greatly encourage the cultivation of the vernacular

languages of India that professorships should be founded for those languages and perhaps also for Sanskrit, Arabic and Persian. A knowledge of the Sanskrit language, the root of the vernaculars of the great part of India, is more specially necessary, to those who are engaged in the work of the composition in those languages, while Arabic, through Persian, is one of the component parts of the Urdu language, which extends over so large a part of Hindoostan, and is, we are informed, capable of considerable development. The grammar of these languages, and their application to the improvement of the spoken languages of the country are the points to which the attention of those professors should be mainly directed; and there will be an ample field for their labours unconnected with any instruction in the tenets of the Hindoo or Mahommedan religions. We should refuse to sanction any such teaching, as directly opposed to the principles of religious neutrality to which we have always adhered.

33. We desire that you take into your consideration the institution of universities at Calcutta and Bombay, upon the general principles which we have now explained to you, and report to us upon the best method of procedure, with a view to their incorporation by Acts of the Legislative Council of India. The offices of Chancellor and Vice-Chancellor will naturally be filled by persons of high stations, who have shown an interest in the cause of education; and it is in connexion with the universities that we propose to avail ourselves of the services of the existing Council of Education at Calcutta and Board of Education at Bombay. We wish to place these gentlemen in a position

which will not only mark our sense of the exertions which they have made in furtherance of education but will give it the benefit of their past experience of the subject. We propose, therefore, that the Council of Education at Calcutta and the Board of Education at Bombay, with some additional members to be named by the Government, shall constitute the Senate of the University at each of those presidencies.

34. The additional members should be so selected as to give to all those who represent the different systems of education which will be carried on in the affiliated institutions—including natives of India of all religious persuasions, who possess the confidence of the native communities—a fair voice in the Senates. We are led to make those remarks, as we observe that the plan of the Council of Education, in 1845, for the constitution of the Senate of the proposed Calcutta University, was not sufficiently comprehensive.

35. We shall be ready to sanction the creation of a university at Madras or in any part of India, where a sufficient number of institutions exist, from which properly qualified candidates for degrees could be supplied ; it being in our opinion advisable that the great centres of European Government and civilisation in India should possess universities similar in character to those which will now be founded as soon as the extension of a liberal education shows that their establishment would be of advantage to the native communities.

APPENDIX B

Lord Dalhousie's Minute on the Despatch of 1854 relating to university education.

"The next practical step to be taken in the order observed in the despatch relates to the Establishment of Universities.

"Here however occurs something of an ambiguity in the despatch which may require to be cleared up.

"The general impression which the whole tenor of the despatch is calculated to leave on the mind on a first perusal is, that it is intended to convey to the Government instructions upon particular and general measures and principles which the Government is, without further reference home, empowered and expected to carry into immediate effect.

"The despatch sets out by a declaration that the Home Authorities, after ample past experience and present advice and information are now in a position to decide upon the mode in which the assistance of Government should be afforded to the more extended and systematic promotion of general education in India, and on the measures which should at once be adopted to that end. At a subsequent place, the Universities are alluded to as a most important part of our present plan. The immediate appointment of Inspectors is insisted upon as necessary to the development of the new system while an important

part of the duties of the Inspectors is stated to be their periodically visiting the institutions affiliated to the Universities. Again the statement of general scheme of the measures, which we propose to adopt is made to include both the announcement of the plan of Universities, and also that of grants-in-aid, about the latter of which there can be no doubt that the Court intend their immediate introduction, and the former as well as the latter, and indeed the description of the whole body of measures for the encouragement and extension of Education English and Vernacular from the establishment of Universities down to the inspection of indigenous vernacular schools is prefaced by the declaration that 'the Court are describing generally what we wish to see done, leaving it to you in communication with the several Local Governments to modify particular measures so far as may be required, in order to adopt them to the different parts of India.

"Judging then from the expressions as well as from the whole purport of the Despatch it might have been supposed that the establishment of the Universities like all other measures suggested or directed in the document in question was at once to be carried into effect by the Governor-General in Council, the more especially as the University in its examinations, its connection with and superintendence over affiliated institutions, its power of making rules for the whole subject to the approval of Government, and its function of giving degrees, seems to be almost essential to the vital energy of the new system as laid down in the despatch.

"In this view it would have seemed necessary to

suggest, in analogy to the course pursued on the establishment of the London University, that a Bill should forthwith be introduced into the Legislative Council to incorporate and empower the University for its proper purposes, and also to name and appoint the Chancellor, Vice-Chancellor and Fellows and provide for the filling of subsequent vacancies in their numbers. And this is the course which it would seem most reasonable and right to adopt, were not for the wording of para. 33 of the Court's despatch, in which in apparent opposition to the general purpose of the Despatch, the Hon'ble Court desire that 'you take into consideration the institution of Universities at Calcutta and Bombay upon the general principles which we have now explained to you, and report to us upon the best method of procedure with a view to their incorporation by Acts of the Legislative Council of India'.

"It is not easy to affix a satisfactory meaning to these expressions or to say whether it be really the intention of the Hon'ble Court that nothing shall be done towards the establishment of Universities, until a report shall have been made to them and replied to upon a matter entirely within the competency of the Authorities in India, viz., the method of introducing into the Legislative Council of a Bill to incorporate the Universities. Every needful instruction upon principle and even in a great degree upon the detail of the system to be adopted is given in the Despatch ; the present necessity for the establishment of Universities is declared, the London University is announced as the Model, and copies of the Charters and regulations of that University are sent out, to be adopted and followed with

such necessary variations as may be required in detail. The constitution of the Senate is fixed and its powers declared. Instructions are given as to the manner of conferring degrees of Matriculation examinations, of affiliating institutions, of regulating the standard for honours, and of establishing professorships and lastly the existing Council of Education and Board of Education are named as Fellows, the power of nominating other Fellows is delegated to the Government with a general intimation of the classes from which they are to be selected and the appointment of Chancellor or Vice-Chancellor seems also to be left to the Government with a mere expression of natural expectation that they will be persons of high station who have shown an interest in the course of Education.

"All this is apparently left to the Government in India, and nothing remains but to incorporate the Universities by Law. For this undoubtedly the Local Government is competent to act. Yet for this only—if such be the meaning of the paragraph in question—it is ordered that the whole matter be again referred to the Home Authorities.

"It is remarkable that although this unexpected direction seems to be conveyed by the phraseology of paragraph 33, the Court represent themselves only three paragraphs further as 'having provided for the general superintendence of Education, and for the Institution of Universities'.

"The paragraph in question may be open to three constructions.

First.—That the Government is to proceed to action

at once, establishing and incorporating the Universities by Act of the Legislature and reporting this to the Hon'ble Court as the method of procedure which has seemed best. This is the construction most reconcileable with the whole Despatch, most reasonable and most effectual, but unfortunately not easily to be forced upon the wording of the paragraph.

Second.—That the direction of the paragraph is to separate the institution from the incorporation of the Universities, and that it purports that the Government is to consider if the institution of Universities that is—to institute them, and then to report as to their incorporation by Legislative Act. This however is not a satisfactory construction even if it be legitimately put upon the words. For the University as a dispenser of Degrees would be nothing till incorporated, and the mere framing and passing a Bill of incorporation seems exactly that for which it is least needful to refer to the Hon'ble Court.

Third.—Construction may be that a Bill is to be drafted and submitted to the Hon'ble Court as the best method of procedure for the purpose indicated and the whole subject remains in abeyance till the answer of the Hon'ble Court be received. This last construction is most in accordance with the words of the paragraph though least in least in accordance with every other part of the despatch, and will prove very disappointing and disheartening to most of those who are interested in the question in this country. It may be observed however in this place that if the Most Noble the Governor-General should agree in the opinion above expressed, that the

University ought to be duly and regularly incorporated before it assumes to confer degrees and on the other hand should be desirous that the measures of detail which must be framed by the future senate, should be considered without delay he might authorise those persons whom he intends to nominate by the Act as the first Members of the Senate to consider and prepare such measures prospectively with a view to their adoption by the Senate as soon as the Act is passed.

"Whatever be the construction ultimately adopted it will be necessary to name the persons who are to compose the Senate and to ascertain their willingness to be nominated for, first it will be in conformity with the model proposed, viz., the London University Characters, that the members of the Senate be named in the Act, and secondly, they are required as the first act of their authority to frame Rules without which the other parts of the system will to a great extent remain inoperative.

"The office of the Chancellor and Vice-Chancellor need not now be mentioned except to observe that if the Governor-General should think fit to give express honour and dignity to the new Institution by accepting the office of Chancellor of the Calcutta University the members of the Executive Council may fitly be solicited to allow themselves to be nominated as Fellows. To them would be added according to the terms of the Despatch the Members—Native and European—of the Council of Education, and in order to meet the views expressed in paragraph 34 the following names might suggest themselves as Members of the Calcutta Senate.

Mr. Beadon, Dr. Mouat, The Archdeacon of Calcutta, The Advocate General, The Chief Engineer., The Principal of Bishop's College., The Principal of St. John's (R. C.) College., The Principal of the Sanskrit College, The Principal of the Madrassah., The Principal of the Medical College, The Principal of the Civil Engineers' College, Head of the Free Kirck College—The Reverend Dr. Duff, Head of the General Assembly College—The Reverend Mr. Ogilvie, Head of the Parental Academy—The Reverend A. Morgan, Prince Gholam Mohammad, Dr. Mackinnon. Mr. Marshman, Baboo Prasunno Coomar Tagore.

"It would be necessary to request the Government of Bombay to send a list of proposed Members of the Senate of the Bombay University.

"The Rules for examinations, for applications for the conferring of degrees and honours having to be framed by the Senate of each University when each shall have been constituted, it does not seem necessary to enter in this place on the consideration of the Nature of the Rules to be finally adopted. But it may be proper to state the number of degrees which perhaps should be two in each of the subjects, viz. Literature, Mathematics, Science, Law, Civil Engineering, Medicine. On the taking of each degree the student should have, as in the London University, an opportunity of taking honours, and even those who do not avail themselves of these opportunities, will be tempted by the second degree to carry their education beyond the low standard which is contemplated by the despatch as that of the common degree. It may be doubted whether this consideration extends to all the faculties, whether for

instance, it is desirable to have more than one degree in Law, the standard for an ordinary degree being made such as shall test the capacity of the candidate for employment in the judicial service, or as a Vakeel. It will be for consideration what titles shall be assigned to those degrees. They would to a certain extent be analogous to the degrees of B.A. and M.A. But it is not recommended that these titles should be imported into India from the mother country.

"Considering the proposed constitution of the Senates, it may seem that the determination of questions regarding the affiliation of particular Schools may properly be left to the Senates, to whom application would be made by such schools as desired to be affiliated.

"The Despatch suggests the institution of Professorships, in connection with the Universities, of Law, Civil Engineering, the vernacular languages, and the learned languages of India. "In Calcutta these Professors either exist at present in connection with the Hindoo College, or will be established in the new Presidency College, or in a separate Civil Engineering College. It may seem best that they should so remain, and that they should not be connected with the University in any nearer manner. The University as it is proposed to be constituted will be ill suited for the superintendence of actual tuition, and according to the strict model of the London University, should be confined to the function of examination and giving degrees. The Rules of the Presidency College either are, or may be made sufficiently free to allow of the attendance on lectures on these subjects by students from other Institutions. Perhaps

the Senate would by analogy to the Rules of the London University, and in order to ensure a sufficient knowledge of the English Language require every student desirous of attending the lectures of the professors in question, and especially those of the Law Professors, to have taken at least the first "pass" degree in Literature.

"The same principles are probably applicable to Bombay. But if the Senate at Bombay should prefer to have such lectureships in connection with that University there is no very strong reason why their wish should not be acceded to. In Calcutta the proposed establishment of the Presidency College with its extensive Professorships furnishes a local reason which may not exist in Bombay.

"I have given my best attention to the doubts expressed above, regarding the sense which is to be attached to the paragraph of the Despatch, to the words in which that doubt is founded and to the arguments by which it has been sought to remove it.

"My first impression on reading the Despatch undoubtedly was, that it was the wish of the Hon'ble Court that the Government of India should proceed to the establishment of the Universities, simultaneously with other changes which are authorised in the Despatch. The general terms of that document and casual expression contained in other letters from the Hon'ble Court still seem to me to form that interpretation. It is the one which my own wishes incline me to adopt, and I am most reluctant to surrender it.

"But the language of the 33rd paragraph is so explicit and precise, it so distinctly requires the Government of

India to report to the Hon'ble Court with reference to the proposed Universities, upon the best method of procedure, with a view to their incorporation by Acts of the Legislative Council of India; it differs so markedly from the form of expression employed in para 20 that I can find no escape from the apparent necessity for reporting to the Hon'ble Court our recommendations respecting the proposed Universities, before we proceed to give effect to them.

"I regret this delay, but it will probably not defer the institution of the Universities more than a few months. In the meatime I conceive the members of the Council of Education, relieved of their present duties, together with the other gentlemen whom the Government may propose to appoint with them in the future Senates, may be requested to apply themselves to the consideration of the rules and regulations which will be required for the pursuance of the University hereafter. By the adoption of this course hardly any time will practically be lost.

I consider that the office of Chancellor of the University ought to be held by the Governor General for the time being; and I concur in the opinion expressed that the Members of Council would render a service if they would consent to be nominated members of the Senates. The other gentlemen whose names have been specified may also with advantage be appointed.

The proposal for having two degrees in each of the branches of instruction named is one well worthy of the consideration of the Senates. I abstain from giving my direct opinion on the question at present, observing, however that any one degree of the very low

standard which seems to be contemplated by the Hon'ble Court would, to my mind, be of very little value. I would take this opportunity of repeating the opinion which I expressed before elsewhere that it would not be expedient to adopt in these Indian Universities the nomenclature which has from long usage become peculiar to the Universities of England.

With reference to the doubt which is expressed regarding professorships, it will be remembered that a subsequent despatch from the Hon'ble Court has provided that the professorships shall be attached to the Presidency College."

APPENDIX C

Report of the University Committee 1855-56.

On behalf of the Committee appointed by the late Governor-General in Council, to prepare the details of a scheme for the establishment of Universities in the three Presidency towns, I have the honour to submit a Report of the proceedings of the Committee, from their appointment up to the present time, and of the scheme which, after careful and mature deliberation, they have resolved to recommend.

As reported in Mr. Gordon Young's letter, of the 19th September 1855, the Committee, on being constituted under the orders of Government, conveyed in your letter No. 281, dated the 26th January last, met and resolved itself into the following Sub-Committees :—

First :—A Sub-Committee for preparing Drafts of such Bill or Bills as may be necessary for the incorporation of the University.

Second :—A Sub-Committee for preparing draft rules for Examinations for the grant of Degrees, and for other cognate matters, in the Faculty of Arts.

Third :—A Sub-Committee for preparing similar draft rules, etc., in the Faculty of Medicine.

Fourth :—A Sub-Committee for preparing similar draft rules, etc., in the Faculty of Law.

Fifth :—A Sub-Committee for preparing similar draft rules, etc., in the Faculty of Civil Engineering.

The first reports of several Sub-Committees in Arts, Medicine, Law, and Civil Engineering, were sent to the Governments of the several Presidencies, Bengal, Madras, Bombay, and the North-Western Provinces, for such observations as they might desire to offer on the plan thus presented, as it were, in the rough. The replies of the several Governments, together with remarks from the various local authorities whom they consulted, when received, were printed and referred for further report to the Sub-Committees. The Sub-Committees after re-considering the former reports in connexion with the observations which had been made thereon by the authorities of the several Presidencies, submitted their second and final reports which were duly considered by the Committee on the 9th July.

The result of the meeting of the Committee held on that date was, that the report of the Sub-Committees on Arts and Civil Engineering were adopted in their integrity; that the report of the Sub-Committee on Law was adopted, with the exception of a single rule proposed by the Sub-Committee, on the supposition of a contingency which did not seem to have arisen; and that the report of the Medical Sub-Committee was adopted, with certain modifications, with advertence to which it was referred to a special Sub-Committee for revision.

Before proceeding to give a sketch of the scheme, as a whole, which the Committee recommend, it may be useful

to recapitulate the views of the Hon'ble Court on the subject of Universities in India, as contained in paragraphs 24 to 32 of their Despatch of the 19th. July 1854, in accordance with which it is intended that the plan of these institutions should be formed.

The Hon'ble Court, there, desire generally, that the Universities should be established, so as to "encourage a regular and liberal course of education, by conferring academical degrees as evidence of attainments in the different branches of Art and Science, and by adding marks of honour for those who may desire to compete for honorary distinction" ; they express an opinion, that "the form, government and functions" ; of the London University "are the best adapted to the wants of India", and "may be followed with advantage, although some variation will be necessary in points of detail." they indicate the constitution of the governing body of the universities, observing that "the Senates will have the management of the funds of the universities, and frame regulations for your approval, (that is, for the approval of the Governor-General in Council,) under which periodical examinations may be held in the different branches of Art and Science" ; they point out, that "the function of the universities will be to confer degrees upon such persons as, having been entered as candidates according to the rules which may be fixed in this respect," and "having produced certificates of good conduct and a regular course of study, from any of the affiliated institutions" (as described,) shall pass at the universities such an examination as "may be required of them" ; and

they desire that the examinations for degrees may not include any subjects connected with religious belief," and that schools conducted by all denominations of every religious persuasion "may be affiliated to the universities, if they are found to afford the requisite course of study and can be depended upon for the certificates of conduct".

Further, the Hon'ble Court desire that the detailed regulations for the examinations for degrees may be framed "with a due regard for all classes of the affiliated institutions", and they observe that "the standard for common degrees" must be "fixed with very great judgment", so that it should be "such as to command respect without discouraging the efforts of deserving students" while in the competition for honors, care is to be taken to "maintain such a standard as will afford a guarantee for high ability and valuable attainments, the subjects being so selected as to include the best portions of the different themes of study pursued at the affiliated institutions."

Lastly, the Hon'ble Court suggest, that degrees should be given in Law and Civil Engineering, and special degrees in other branches of useful learning ; and that the study of the vernacular and learned languages of India should be particularly encouraged.

In communicating to the Committee these observations and directions of the Court, the Governor-General in Council remarked, with reference to a suggestion which had been made that there should be two degrees in each of the subjects embraced in the design of an Indian University, that "any one degree of the very low standard which seems

to be contemplated by the Hon'ble Court", that is to say, a standard below that of the Senior Government Scholarships, "would be of little value", and His Lordship in Council also left it to the Committee to consider what titles should be assigned to the several degrees, but expressed doubts "of the expediency of adopting, in the universities of India, the nomenclature which has, from long usage, become peculiar to the Universities of England."

I now proceed to explain, in a general way, so far as the reports of the Sub-Committees leave explanation necessary, the scheme of a university which the Committee deems suited to the present requirements of Calcutta, and which they believe may be made applicable, without any alterations of moment, to the other Presidency towns.

In Arts

1st.—An Entrance Examination (to be held simultaneously in most of the chief towns of the Presidency,) to which all candidates may be admitted on payment of a fee, provided they be sixteen years old or upwards, and of good moral character.

2nd.—An Examination for the Degree of Bachelor of Arts (B. A., to be held at the Presidency town,) to which candidates may be admitted on payment of a fee, and on certificate of four, or in special cases, three years' study, and of good moral conduct, in an affiliated institution.

3rd.—An Examination for Honors in any one or more of five branches of knowledge, to be held immediately after the Examination for the Degree of B: A..

4th.—The Degree of Master of Arts (M. A.) conferred upon those who pass the Honors Examination, either immediately after the Examination for the B. A. Degree, or at any other time.

In Medicine

1st.—An Examination in the theoretical branches of Medical Science, to which all candidates may be admitted who have passed the Entrance Examination in Arts, and have been engaged in Medical studies for two years in a recognized school.

2nd.—An Examination for the Degree of Licentiate in Medicine (L. M.) to which candidates may be admitted who have passed the first Examination, and who have been since engaged in Medical studies for three years in a recognized school,

3rd.—An Examination for Honors in any one or more of the chief branches of Medical Science, to be held immediately after the Examination for the Degree of Licentiate.

4th.—An Examination for the Degree of Doctor of Medicine (M. D.) to which only such candidates may be admitted as have taken the Degree of B. A., and have been engaged for two years in the study or practice of Medicine after taking the Degree of Licentiate.

In Law

1st.—An Examination for the Degree of Bachelor of Laws (B. L.) to which all candidates may be admitted after one year from the date of obtaining a Degree in Arts,

provided they have attended lectures in a recognized school of Law for three years.

2nd.—An Examination for Honors, to be held at a convenient time after the preceding Examination.

In Civil Engineering

1st.—An Examination for the Degree of Master of Civil Engineering (M. C. E,) to which all candidates may be admitted who have obtained the Degree of B. A., and have since passed four years in the study and practice of the profession.

2nd.—An Examination for Honors to be held shortly after the preceding Examination.

In framing the above scheme, the general aim of the Committee has been to follow the plan of the London University and the instructions of the Hon'ble Court ; and they have only departed from this course where sufficient grounds have been shown for adopting a different one.

The reason which have led the Committee to propose, on the one hand, the substitution of the term "Entrance" for "Matriculation", as indicating the first Examination in Arts, and, on the other, the retention of the familiar designations of Bachelor of Arts and Master of Arts are concurred in generally by all the authorities who have been consulted.

In regard to the Entrance Examination, an opinion has been expressed in some quarters, and especially by the Government of Madras, that no such Examination is necessary ; but the advantages of requiring students to pass

such an Examination are generally acknowledged, and as the Committee incline to this view of the question, they see no reason for departing from the instructions of the Hon'ble Court in this respect. It is provided that the Examination shall be held under prover checks, simultaneously, at several principal towns throughout the Presidency.

The standard of the proposed Entrance Examination differs little from that adopted in the London University. In Languages, History, and Geography, the range of study necessarily differs in its nature from that required at the London University, and is hardly equal to it either in extent or in difficulty. At London, a student, to pass his Matriculation Examination, must be acquainted not only with Greek and Latin, but with a modern European language besides his own. Here it is proposed, that a candidate should be examined only in two languages, of which English must be one and his own may be another. In Mathematics, three books of Euclid are proposed, instead of one ; but, on the other hand, all the Natural Philosophy required at London, except Mechanics and all the Chemistry are dispensed with, the Elements of Natural History being required instead. It is not proposed to give Honors at Entrance.

The standard of Examination for the B. A. Degree differs considerably in its nature from that adopted in the London University, but not greatly in extent or difficulty. The period, however, between the Entrance Examination and that for the B. A. Degree, has been increased from two to three or four years, according to circumstances, so as to

allow a student, according to his capacity, to pass through a full course of study after entrance ; and the Degree itself is not to be conferred in any case until after four years. In Languages, instead of Greek, Latin and a modern European language, the candidate is required to pass an Examination only in two languages, of which English must be one ; the Examination being so conducted as strictly and thoroughly to test the candidate's critical knowledge of his own vernacular tongue. In History and Geography, the test is of a wider and more general character than in the London University. In Mathematics and Natural Philosophy, the range is substantially the same, while Chemistry, which in London is required at the Entrance Examination, is here proposed as part of the test for a Degree, and in the Natural Sciences, Physical Geography has been added to Animal Physiology. Lastly, some knowledge of Mental Philosophy is required in addition to Logic and Moral Philosophy.

It has been objected to this standard, that it is too high, and, as the Hon'ble Court seem to deprecate a high standard for ordinary Degrees, though their views on this part of the subject were not shared by the Government of India, it is necessary that some explanation should be given of the reasons which have led the Committee to propose that so high a standard should be adopted. The Sub-Committees have observed that papers set should be moderately high, so as to afford evidence of considerable progress and fitness for Honors in the best of the candidates ; but that a moderate amount of knowledge in each branch should suffice to secure a Degree. This in the view

which the Committee take is the principle which ought to regulate the fixing of a standard and the mode of working it. The declared standard, as the Committee think, should be a maximum, such as to indicate, in each branch, the highest amount of knowledge which a student, of ordinary capacity, may be expected to acquire in a four years' course of study: while the minimum of competence entitling to a Degree should, in the opinion of the Committee, be determined by the examiners acting under the instructions of the Senate. Apart from the advantage of placing before the students in general and not only the most capable portion of them, an object worthy of their best exertions, it seems that in no other way can a fair advantage be so well given to a student, whose inclination leads him to prefer one branch of knowledge to another, an inclination which the Committee think it desirable to encourage as much as possible. Supposing for instance that the maximum number of marks in each branch"* is 100 making 500 in all, and that the minimum of competence in each branch is 25, making 125 in all, it is clear that, if the standard be low, the student who has an average fair knowledge of all or most of the subjects, in excess of the minimum, will have an advantage over the student who has

*Languages	100
History	100
Mathematics	100
Natural Sciences	100
Mental Science	100
	500

reached perfection in one or two branches. and has made but moderate progress in excess of the minimum in the rest ; while, if the standard be high, the advantage, as it ought to be, will be the other way. To an ambitious student it will be but a small consolation to take high Honors in any given branch, if he occupies a low place in the general Degree Examination ; and yet if the standard for the Degree be low, he must, in order to take a high place in the first division, pursue a course of study uncongenial to his tastes, and such as to disqualify him for the place he might otherwise take in the Honor classes. A moderate minimum, in all branches, is necessary, both for students of generally inferior capacity, and for students cf good capacity, and for students of good capacity who devote themselves to one branch of knowledge to the exclusion of others, and this minimum will be determined by the Examiners ; but the standard which fixes a maximum, should be high, not only for the credit of the university, but as a means of honorable excitement to those who aspire to its distinctions. In a word, a low standard encourages mediocrity, a high standard genius.

For Honors after the Degree of B. A., the Sub-Committee proposes a scheme of Examination in five distinct branches, viz., (1) Languages, (2) History, (3) Mathematics, (4) Natural Philosophy and (5) Mental and Moral Sciences. The nature of the Examination is sufficiently explained in the Sub-Committee's report, and in the scheme appended thereto, It differs from the London University scheme, in assigning.

a separate branch to History, including therein Political Philosophy and Political Economy, and in establishing an Examination in the Mental and Moral Sciences, which is there reserved for the M. A, Degree. Under this last head it is proposed to examine the students in four subjects*, which are to be compulsory, and in one, which is to be left to the selection of the candidate from the following list :—

(a) Philosophy of the Inductive Sciences.

(b) Elements of Jurisprudence.

(c) Philosophy of Education.

(d) Evidences of Revealed Religion, as in Paley and Butler.

In the principle of this, the Committee entirely agree. A doubt has been felt, whether the introduction, though only optional, of a subject connected with Religion even in the Examination for Honors, may not be opposed to the strict terms of paragraph 28 of the Hon'ble Court's Despatch but the Committee think that the concession is no more than fair to those Schools in which a considerable portion of the time of the students is taken up with a subject which would otherwise avail them nothing in their competition for University Honors, and that such a concession may be unobjectionably made to the earnest desire of those who, after the Government itself, are the chief promoters of secular education in India. There is an analogy between

*Logic.
Philosophy of Rhetoric,
Natural Theology.
Moral and Mental Philosophy.

this optional examination in the evidences of Revealed Religion, and examination in the Old and New Testament and Scripture History to which those who have obtained the Degree of B. A. may be admitted in the London University.

It is not proposed to hold a separate Examination for the Master's Degree, but it is intended, that every student who passes the Honors Examination in any one or more branches immediately after passing the B. A. Examination should at once have the Degree of Arts gratuitously conferred upon him, and that students who may be able to pass the Honor Examination in any branch, at any subsequent time, should have the same Degree on payment of a fee.

The scheme of Medicine, which the Committee propose, is generally the same as that adopted at the London Universty, the main points of difference being that candidates for the Licentiate's Degree may commence their professional studies immediately on passing the Entrance Examination, instead of waiting, as at London, two years for the B. A. Degree, and that the course of study necessary for the Licentiate's Degree is extended from four to five years, in accordance with the practice of the Medical Schools in India, and to compensate for the comparatively early age at which Medical studies commence in this country. Two years of this course are given to theoretical and three to practical subjects ; an examination is to be held in theoretical subjects after the two first years of the course, but it is not proposed to give Honors at that time ; and a

further Exmination for the Degree is to be held at the end of the course.

For the Degree of Doctor of Medicine, it is proposed to require that the candidate, shall have obtained not only the Degree of Licentiate or its equivalent, but also the Degree of Bachelor of Arts. It is thought desirable to limit the grant of this Degree to persons who have passed through the usual course of academical, and may be supposed to possess a considerable amount of general, as well as professional knowledge. The Degree, it is expected, will usually be obtained by students who, passing the Entrance Examination at 16 and the B. A. Examination at 19 (for which special provision is made in the Art's scheme,) commence their Medical Studies, either immediately afterwards, or perhaps simultaneously with their general studies during the last one or two years of the course, and pass the Examination for the Licentiate's Degree at the age of 24, or, in some instance, of 22 or 23. Such students, after two years' further study or practice of Medicine, will be qualified to pass for the higher Degree, but it is not unlikely that some students may complete their medical course in the first instance, and afterwards undergo the three years course of general study, to qualify them for the B. A., and subsequently for the M. D. Degree.

The second report of the Sub-Committee on Law enters fully into the reasons which have led to the adoption of the scheme therein proposed, in which, with the exception above indicated, the Committee entirely concur. The Committee think that there should be but one Degree in

Law, namely, that of Bachelor of Law and that this Degree should be obtainable only by those who have already passed the B.A, Examination, and have been engaged for three full years in the study of the Law.

Whether the possession of a Degree in Law is to be held a necessary qualification for admission to the Bar to the Company's Courts, or to the Judicial Service of the Company, is for the Government to determine.

The proposal made by the Committee on Civil Engineering, for the grant of Degrees and Honors to proficient students in that branch of practical science, are fully concurred in by the Committee.

According to the resolution of the Committee at its first meeting the drafts of three Bills, founded generally on the provisions of the Charter of the London University, for incorporating the proposed universities in Calcutta and the other Presidency towns, were prepared ; but it appeared to the Committee, on further consideration that this was a matter beyond their province, and that the appointment of the Senates, and the framing of Rules for their guidance, whether under the sanction of Law or otherwise, must rest, in the first instance at least, with the Governor-General in Council.

The Committee having discharged their task, have only to observe again, that the scheme they have submitted is applicable, in all its essential parts, to the universities that may be established in the other Presidency towns, as well to the University of Calcutta ; and they would recommend that, while the Senates of the several universities

are allowed ample latitude for the adaptation of the scheme as it may finally be sanctioned to local circumstances, their proceedings should be subject to the control of a central authority, such as the Governor-General of India in Council, so-that general uniformity may be observed : and that, in the words of the Government, "at each Presidency town the same degree of acquirement in every branch of knowledge should entitle its possessor to the same kind of academical distinction and honor."

I ought to add that the assent of the members of the Committee to this report is subject to the following qualifications. Dr. Kay, the Principal of Bishop's College, dissents from many of the arguments used in the 17th paragraph, and I believe conceives that the minimum which is to entitle a candidate to a Degree ought to be assigned. The Advocate General (Mr. Ritchie) is strongly of opinion that, if Government should determine to make a Degree in Law a necessary qualification for admission to the Bar of the Company's Courts or to the Judicial service of the Company, the question, whether the degree of B.A. is to be an essential condition to a degree in Law, ought to be re-considered ; and Dr. Mouat, being absent on duty from Calcutta, was not present at the last meeting of the General Committee and has not perused this Report.

James Wm. Colvile.
President of the University Committee.

APPENDIX D

Establishment of Indian Universities.

Resolution of the Government of India, 12th December, 1856.

In conformity with the directions of the Hon'ble Court of Directors, as contained in paras 24 to 35 of their Despatch in the Public Department, No. 49 dated the 19th July, 1854, a Committee was appointed, on the 26th. July, 1855, to prepare a scheme for the establishment of Universities in the Presidency towns of Calcutta, Madras and Bombay.

When the Committee was appointed, some doubt was felt as to whether the Hon'ble Court desired the Government of India to proceed at once, on receiving the Report of the Committee, to the establishment of Universities, or whether they desired that a further reference should be made to them on the subject. This doubt has been removed by the Hon'ble Court, in their Despatch of the 27th June, 1855 (para. 6) in which they say :—"We are of opinion, that all the measures necessary for the constitution of the universities should, in the first instance, proceed directly from your Government, and we accordingly authorise you to proceed in the matter in such a way as may seem best to you, without further reference to us. We would only remark that we approve your intention that the universities at the different Presidencies, should be formed on the same general basis, leaving it to the Senates of the several universities to form the detailed rules, with such variations as local circumstances may render advisable."

The Committee having now submitted their Report, dated the 7th August last, the Governor-General in Council proceeds at once to take into consideration the establishment of the universities at the three Presidency towns, in accordance with the views of the Hon'ble Court.

In the orders of the Government of India, appointing the Committee, it was observed, "that the details of a scheme, in accordance with the outline sketched in the Despatch, should be settled with as little delay as possible, so that Bills for the incorporation of the Universities at Calcutta, Madras, and Bombay may, at the proper time, be brought into the Legislative Council and that draft rules for the grant of Degrees, and for other cognate matters, may be ready for discussions and adoption by the Senates as soon as those Bills are passed into law". The Committee, therefore, though at the commencement of their proceedings they appointed a Sub-Committee to prepare the drafts of Bills for the incorporation of the universities, and though such drafts were actually prepared, considered eventually "that this was a matter beyond their province, and that the appointment of the Senates, and the framing of rules for their guidance, whether under the sanction of law or otherwise, must rest, in the first instance at least, with the Governor-General in Council". They have not, in short, dealt with the constitution of the universities, or of the governing bodies, but have addressed themselves exclusively to the system of Examination for Entrance, Degrees and Honors in the several branches of Arts, Medicine, Law, and Civil Engineering.

The thanks of the Government are largely due to

the members of the Committee, for the careful and complete manner in which they have discharged their trust, amongst pressing avocations and claims upon their time, which, with many, can have left little room for additional labours. The work has been admirably performed, and the Governor-General in Council has no hesitation in adopting, unreservedly, the scheme of the Committee, which, with few exceptions, is strictly in accordance with the views expressed by the Hon'ble Court, in their Despatch of 19th July, 1854, and the Government of India in the letter appointing the Committee.

As regards the Examination upon Entrance, the Governor-General in Council entirely agrees with the Committee in the opinion that it ought to be required. His Lordship in Council believes that the mode in which it is proposed to hold it, is the most convenient that could be adopted, and that the standard is fixed judiciously.

His Lordship in Council thinks that the Committee have given good reasons for not departing from the titles of Bachelor of Arts and Master of Arts, which are familiar, and have a recognized value in England and throughout Europe; and that they have done well in making the higher degree in itself the mark of Honors awarded.

In respect of the Examination for the first Degree, although it is with some distrust that the Governor-General in Council expressed an opinion different from that formed by the Committee after careful consideration, His Lordship in Council is of opinion that conditions somewhat more precise might, with advantage, have been laid

down as an indication of the minimum of acquirement which should entitle a candidate to that Degree.

According to the views of the Committee, this minimum is to be determined by the Examiners acting under the instructions of the Senate; and no doubt, whatever rules the Committee might have framed, the application of them in practice, and a consistent adherence to them, would depend mainly upon the Examiners. Nevertheless, His Lordship in Council would have been glad if, without attempting to define accurately the minimum to be exacted in each branch of study (which, indeed, would be impracticable) it had been declared indispensably necessary that a thorough and perfect knowledge of some branches up to a certain point or a complete mastery of certain recognized text-books, should be exhibited, not as in itself sufficient to secure even a bare Degree, but as a *sine quo non* without which no Degree should be granted.

Mathematics up to a certain stage, or the elements of Logic as treated in the works of one or other standard writer, might be prescribed as subjects upon which the knowledge of the candidates would be as strictly and thoroughly tested, as in the case of their own Vernacular language a critical knowledge of which is wisely insisted upon.

The Governor-General in Council considers that some such rule would be beneficial, as enjoying exactness and completeness of knowledge, and as indicating that, though the amount required is described as "moderate", that which is known should be known thoroughly. The

habit of discursive reading, and the acquisition thereby of superficial knowledge, are always dangerously seductive to students, and are too often encouraged by teachers ; and the wide range of study to which even those who aim at the lowest degree are invited may increase the danger. That the range should be wide is, in itself, quite right ; but the fact that it is so, seems to call for some counteracting inducement to close and accurate study.

With these observations the Governor-General in Council will leave the further consideration of this important point to the Senates.

The Governor-General in Council cordially agrees in the decision to which the Committee have come in admitting the Evidences of Revealed Religion as contained in Butler's Analogy and Paley's Evidences, as one of the subjects which a candidate for Honors in the Mental and Moral Science may select for examination. The subject being entirely optional, and consideration being had for the studies pursued in affiliated institutions, in some of which Theology will hold a prominent place, His Lordship in Council cannot think that this will be deemed by the Hon'ble Court to be an infringement of the spirit of their injunction that the Examination for Degrees should not include subjects connected with religious belief.

The rules by which Degrees in Medicine and in Civil Engineering are to be governed call for no observation.

It is recommended, that there shall be but one Degree in Law, and that a Degree in Arts shall be a necessary condition of obtaining it, provided that the standard of an

ordinary Degree in Arts is not fixed so high as to make it too severe a test of the general education of Law student The Governor-General in Council is of opinion, that the standard of an ordinary Degree in Arts ought not to be, and is not in the Committee's scheme, fixed so high as to give any reasonable ground for such an objection.

Whether a Degree in Law shall be made a condition of admission to the Bar, or to the Judicial service of the Company, will be determined by the Goverment hereafter. The question must be decided solely upon a consideration of what may most conduce to a sound administration of the law, and it would be quite premature to discuss it before the university has come into active operation, and has been proved. The course of study in the university has properly been fixed without reference to the decision which may be taken upon this point.

The Committee have recommended that the proceedings of the Senates of the several universities should be subject to the control of a central authority, such as the Governor-General in Council, so that general uniformity may be observed, and that, in the words of the Government "at each Presidency town, the same degree of acquirement, in every branch of knowledge, should entitle its possessor to the same kind of academical distinction and Honor". This will be very necessary. That the several universities may differ from each other in respect of the particular branch of learning which each may most successfully cultivate, and that with time each will assume a distinctive character and merits of its own, is very probable ; but it is essential that

the Degrees and Honors which each will have to confer should, respectively, mark the same amount of acquirement and merit.

For this purpose, and in order to preserve a general harmony of constitution, but with no desire to enforce rigorous uniformity in matters in which local considerations and the judgment of the Local Governments may beneficially have free scope, it will be necessary that the proceedings of each Senate should be reported to the Government of India, and that all bye-laws and regulations passed by them should receive the sanction of the Governor-General in Council.

The draft of a Bill for the incorporation of the University of Calcutta, has been approved generally by the Governor-General in Council, and will be placed in the hands of the Hon'ble Sir James Colvile, whom it is proposed to name Vice-Chancellor of the University, with a request that His Honor will take charge of it in the Legislative Council.

The Governor-General in Council is hereby pleased to declare, in anticipation of the Act of the Legislature, that the Governor-General of India for the time being shall be Chancellor of the University of Calcutta, and that the Governors of Madras and Bombay for the time being shall be, respectively, the Chancellors of the Universities of Madras and Bombay, and that the Lieutenant Governors of Bengal and the North-Western Provinces, the Chief Justice of Bengal, the Bishop of Calcutta, and the Members of the Supreme Council of India, all for the time being, shall be ex-officio Fellows of the University of Calcutta.

His Lordship in Council is also pleased to appoint Sir James William Colvile, Kt., Chief Justice of Her Majesty's Supreme Cours of Judicature at Calcutta, and late President of the Council of Education, to be the first Vice-Chancellor of the University of Calcutta.

His Lordship in Council is also pleased to appoint the following persons to be Fellows of the University of Calcutta.

* * *

The Vice-Chancellor and Fellows of the Madras and Bombay Universities will be appointed by the Governor in Council of Madras and Bombay, respectively. A list of the Vice-Chancellor and Fellows composing each Senate will be furnished to this Department by the Local Governments for communication to the Legislative Council, and insertion in the Acts of incorporation.

* * *

Ordered, that a copy of this Resolution be furnished to each of the Local Governments for information and guidance, and to the several Departments of the Government of India, for information and such further order as may be necessary.

Ordered, that a copy of this Resolution be published in the Calcutta and Vernacular 'Gazettes' for general information.

* * *

Cecil Beadon
Secretary to the Government of India.

APPENDIX E..

Indian Education Commission, 1882; Resolution on Collegiate Education.

That the attention of the Local Governments be invited to the recommendations made in the several Provincial Reports with regard to providing or extending the means of collegiate education in the Province of Sindh and at Ahmedabad in Bombay, at Bhagulpur in Bengal. and at Jabalpur in the Central Provinces; and also to the question of the establishment of an aided college at Delhi under native management.

That the rate of aid to each college be determined by the strength of the staff, the expenditure on its maintenance, the efficiency of the institution, and the wants of the locality.

That provision be made for special grants to aided colleges, whenever necessary, for the supply and renewal of buildings, furniture, libraries, and other apparatus of instruction.

That in order to secure a due succession of competent officers in the Education Department, the period of necessary service qualifying for pension should be reduced, and that a graduated scale of pensions based on length of service, and obtainable without medical certificate, should be introduced.

That Indian Graduates, especially those who have also graduated in European Universities, be more largely

employed than they have hitherto been, in the colleges maintained by Government.

That in order to encourage diversity of culture, both on the literary and on physical side, it is desirable in all the larger colleges, Government and aided, to make provision for more than one of the alternative courses laid down by the Universities.

That the discretionary power of Principals of colleges to admit to certain courses of lectures in special cases students who have not passed the examinations required by the Universities, be affirmed.

That an attempt be made to prepare a moral text-book based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges.

That the Principal or one of the Professors in each Government and aided college deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen.

That while it is desirable to affirm the principle that fees at the highest rate consistent with the undiminished spread of education should be levied in every college aided by the State, no aided college should be required to levy fees at the same rate as that charged in a neighbouring Government college.

That no college, Government or aided, be allowed to receive more than a certain proportion of free students; the proportion to be fixed by the Department, in communication, where necessary, with the managers.

That to secure regularity of attendance at colleges, the principle be affirmed that fees, though levied monthly for the convenience of students, are to be regarded as payments for a term, and that a student has no right to a certificate from his college for any term until the whole fee for that term is paid.

That as the fees in the Presidency College of Madras are considerably lower than those which it is found practicable to levy in the Presidency Colleges of Calcutta and Bombay, the Government of Madras be invited to consider the advisability of enhancing the rate of fees in that college.

That the Local Governments and Administrations be invited to consider whether it is necessary to assign for scholarships tenable in Arts colleges a larger proportion of the provincial grant for education than 2 per cent.

That scholarship-holders as such be not exempted from payment of the ordinary fees.

That the Local Government be invited to consider the advisability of appropriating, where necessary, a certain sum for the establishment for scholarships tenable by graduates reading for the M. A. degree.

That the Local Governments be invited to consider the advisability of establishing scholarships for distinguished graduates to enable them to proceed to Europe for the purposes of practically studying some branch of mechanical Industry.

That in place of the system existing in Madras, according to which the first twenty students at the Univer-

sity Entrance and F. A. examinations are allowed to read free in any Government college, liberal provision be made for a system of scholarships open to general competition and tenable in any college.

That the Government of Bombay be requested to consider whether all or some of the scholarships now restricted to the Elphinistone and Deccan Colleges may, with due regard to the circumstances under which they were originally founded, be made tenable at any affiliated College ; and that if these scholarships cannot fairly be opened to general competition, they be awarded as far as possible to poor students who but for the stipends, would be unable to continue their studies at colleges.

BIBLIOGRAPHY

(Selected)

1. Education in Ancient India by A. S. Altekar.
2. Indian Education in Ancient and Later Times by F. E. Keay.
3. Source Book of Modern Indian Education. Ed. by M. R. Paranjpye.
4. Year Books of Education Pub. by Evans Bros.
5. Educational Prolems in College and University. Ed. by J. L. Brumm.
6. Universities, American, English and German by A. Flexner.
7. Systems of Education by Ziauddin Ahmed.
8. University Reform in London by T.L. Humberstone.
9. The University outside Europe. Ed. by E. Bradby.
10. Universities and Education Systems of the British Empire by A. P. Newton.
11. Universities in Great Britain by E. Barker.
12. The British Universities by Sir Charles Grant Robertson.
13. Universities and National Life by Viscount Haldane.
14. The Obligation of Uuiversities to the Social Order by J. R. Angell.
15. Education and Statesmanship in India by F. R. James
16. The Education of India by A. Mayhew.
17. British Education in India by F. W. Thomas.

18. A History of English Education in India
by Syed Mahmud.
19. Handbook of Indian Universities
Pub. by the Inter-University Board.
20. Selections from Educational Records :
Part I Ed. by H Sharp.
Part II Ed. by J. A. Richey.
21. Report of the Indian Education Commission, 1882
22. Report of the Indian Uuiversities Commisson,1902
23. Indian Educational Policy (Resolution of the Govt. of India, 1904)
24. Indian Educational Policy (Resolution of the Govt. of India, 1913)
25. Report of the Calcutta University Commission, 1919.
26. Interim Report of the Auxiliary Committee of the Indian Statutory Commisson, 1928.
27. Report of Maharashtra University Committee, 1943.
28, Report of the Central Advisory Board of Education on Post-war Educational Development in India.
29. Annual Reports on Education in India.
30. Quinquennial Reviews of the Progress of Education in India and other Government Reports and Official Publications.

———